

THE
Young Man's
GUIDE,
Through the Wilderness
of this World to the Hea-
venly Canaan.

Shewing him how to carry him-
self Christian-like in the whole
course of his Life.

Drawn up for the use and benefit of
Young Men, especially such as having serv-
ed their Apprentiship, are setting up
for themselves.

*By Rev. Thomas Gouge, Minister
St Sepulchre's Chh. London.*

Wherewithall shall a young man cleanse his
way? by taking heed thereto according to
thy word, Psalm 119. 9.

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The Epistle Dedicatory to the
Youth of *England*, especially to
those who are in or about the
City of *LONDON*.

Sirs,

THough I fear you are not all of you in so good a condition for your souls, as that I may apply those words to you without exception, which are in 1 Joh. 2. 14. I have written unto you, young men, because you are strong, and the word of God abideth in you, and ye have overcome the wicked one: yet the searcher of all hearts knoweth, that I have written this Preface, and the ensuing Treatise to you, out of an earnest desire that it might be so with you. As you are the Flower, so you are the Hope of this present generation. If God be not pleased to raise up from among you some considerable number of true Converts to Jesus Christ, it will be sad indeed, both for your selves, and for the Church of God. For your selves, because if you be not converted to Jesus
A 2 Christ,

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Christ, you will be confounded by him. And for the Church of God, because if you be not lively stones in it, you will be either professed enemies, or but pretended friends.

My Self and Others, that stand upon the brink of Eternity, by reason of age, can see better than your selves (because we have had experience of it) that your youthful time is a dangerous time, wherein, however you may now rejoyce, yet if you take not heed, you may contract such guilt to your souls, as may make you to mourn hereafter yea for ever, Prov. 5. 11, 12, 13.

You are apt to put by convictions, and the calls of Grace, in hope of longer life, and so to be unwilling yet to repent, because you are too confident that yet you shall not dye; as if holiness were not a thing in season for such as you are.

But doth God put off doing good to you, till you are old? Is he not Now preserving of you, and providing for you while you are young? And hath he not been looking after you in the Womb, in the Cradle, in your Childhood, and even to this day? who hath brought you along to the Growth and Stature to which you have attained? Hath not the hand of the Lord been in all this? Why then will you put off the doing service to him, till you are old? What horrible unthankfulness is this to God? And where do you prove in all the Bible, that you shall live so long? or, that you shall without fail dye
God's

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God's servants, if you live slaves to sin and Satan? Have you the Spirit of Grace at your command? when it comes and knocks at your hearts for an entrance, can you bid it stand by for a while, till you have run your course in sin, and then cause it to return again, and sanctifie you, when that sad race is at an end? God will make you to know, that if you will not have mercy in his time, you shall never have it. Indeed he stoops very low in the saving of souls; but never doth he condescend to this, that a sinner shall find mercy when he will.

You are now about that point of your life, wherein Christ brings his righteousness near to you; and the favour of God, and eternal salvation is in some sort within your reach, Isa. 46. 13. But if you should let your opportunity slip, there is none of you can fetch it back again, Prov. 1. 28, &c. Take heed, you that are in your sins, lest instead of hearkening to that voice of God that bids you come away, you hearken to the voice of Satan, that bids you stay. If your bodies were upon sinking ground, what haste would you make to remove your feet, lest if you should abide there but a little longer, you should be swallowed up, and past recovery? Oh that you were but as wise for your souls, which are every moment in dreadful danger till you are born again!

But because I intend to be brief in the way of an Epistle, (for the Porch must not be too great where the House it self is but little) therefore I will say

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Somewhat more to you, as you may be considered under a twofold distinction, and so conjoyn you again with a concluding word to ALL of you in general.

There is a double distinction under which I would consider you, and speak to you.

1. *Some of you are the Children of Godly Parents, others are not.*

2. *Some of you are yet in your Apprenticeships and service: and with others of you that time is expired.*

You that are the children of Godly Parents, (according to the first distinction) oh if you should not be good, what can you have to plead for your selves? I take it for granted, that you have had the advantages of your Parents gracious instructions, holy examples, and fervent prayers. Have you forgotten what charge they laid upon you to fear the Lord? much like to that of David to Solomon, 1 Chron. 28. 9. And thou Solomon my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever.

Why will you let the Pains, the Prayers, the Tears, the Desires, the Hopes of the Father that begot you, and the Mother that bare you, to be lost and frustrated? If your Parents be yet alive, would

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it not be the joy of their hearts to see that God had Circumcised yours? And if they be dead, will you not be afraid to meet them at the Tribunal of Jesus Christ, in an unregenerate condition? It was no small mercy to you, that God should make you to be the seed of the righteous: and it will be no small aggravation of your sin, if you should not be a righteous seed. Perhaps besides your immediate Parents, your Fore-fathers and Ancestours were such as walked with God in their several generations, and so Godliness hath (through free-grace) been, as it were, entailed upon your house, from one age to another. Now what a dreadful thing would it be, if any of you should cut off the entail of Godliness! Or that you should go to Hell, whose Parents are going, or gone to Heaven. Let me desire you to observe those words of David, Psal. 116. 16. Oh Lord, truly I am thy servant, I am thy servant, and the Son of thy handmaid. That you are the sons of the servants, and hand-maidens of the Lord, should be lookt upon by you, as a strong engagement to be the servants of the Lord your selves.

As for you whose Parents are not godly, that must not keep you from labouring to be so, because if they are not such, yet they should be such. And rather than they should be wicked for want of some body to give them warning; so farr should you be from following them in their unlawful steps, that you your selves are bound in Conscience in an humble

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ble reverent manner to inform them of their sin, and danger. See Jonathan doing it to Saul his Father, 1 Sam. 19. 4, 5. It would be the highest madness in you to throw away your own souls, though you should see your own Fathers throwing away theirs before you.

As I said before to those whose Parents were gracious, that it would be a dreadful thing for them to cut off the entail of Godliness; So now I say to you whose Parents are wicked, that it would be a blessed thing for you to cut off the entail of sin: which if you shall do, will also cut off the entail of those Judgements which otherwise might come upon you for your Fathers iniquities. Read to this purpose, Ezek. 18. 14, 15, 16, 17. And oh what an honour will this be to you, if you shall do that which is right in the sight of the Lord, when those out of whose bowels you came, did that which was evil! Mark what notice is taken by way of commendation of young Abijah, the Son of wicked Jeroboam, because in him was found some good thing towards the Lord God of Israel, in the house of Jeroboam, 1 King. 14. 13. It is matter of great thankfulness, and rejoicing to any beholder, that good children should come even out of a good family: but that the branches should be holy where the root was not, is matter of greater admiration, and praise. And yet such wonderful mercy doth the Lord sometimes shew to some Children, who neither by the Fathers, nor Mothers

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Mothers side, can plead any right to the Covenant of Grace. Be not discouraged therefore from looking after the Promise, because you are not, according to the natural birth, the seed of true believers : but repent and believe the Gospel, and then, instead of that (and which is more than that) you will according to the spiritual birth, be the Sons of Abraham, yea the Sons of God.

Now, in order to the second distinction. Some of you are yet in your Apprentiship and Service, in which you ought to behave your selves with that obedience to your Governours, with that diligence and faithfulness in the duties of your places, that you may be blessings to the families into which God by his Providence hath called you. Take heed of pride, stubbornness, idleness, evil company, and of wronging your Masters in the least kind. Be much in the consideration, and imitation of Jacob, and Joseph. The first of which served Laban with all his power, Gen. 31. 6. And the other was so careful and conscientious in his Masters business, that he made him Overseer of his house, and put all that he had into his hands, Gen. 39. 4.

I would advise you to get such Scriptures by heart which instruct servants in their duties, especially these, Ephes. 6. 5, 6, 7, 8. Col. 3. 22, 23, 24, 25. 1 Tim. 6. 12. Tit. 2. 9, 10. 1 Pet. 2. 18, 19, &c. Take your Bibles, and turn to these places, and read, remember, and practise them.

And

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And because there is a sort of wicked young ones, who not being contented with being vile themselves, do desire to draw others into the fellowship of their works of darkness, therefore let not that word depart from you, in Prov. 1. 10. My Son, if sinners entice thee, consent thou not : and verse 15. My Son walk not thou in the way with them, refrain thy foot from their path : See also, Prov. 4. 14, 15, &c.

Consider what a comfort it will be to you, when you shall be out of your Time, to look back upon those years, for the term of which you were bound to your Masters, and to have the testimony of a good Conscience, that you have been faithful. Strive to be such in your service, that when you are to be gone from your Masters, they may rather be sad, than glad to part with you; and consider that those that are not good servants, are never like to be good Masters. Whatever difficulties or hardship any of you may meet with in your Apprenticeship, by the sinful neglect of your Governours in doing their duty, let not that keep you from doing yours : and pray to God to help you through all, and to sanctifie the worst to you : And if ever you should come to have servants your selves, look that you be better to them, than such Masters have been to you.

And now for you, Young men, whose years of Apprenticeship are expired, and who are no longer servants, because you are free from your Masters,

You

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You have a wide World before you, take heed that you be not lost in it, by wandring from the paths of Gods commandments, either

1. In the abusing of your liberty, or
2. In the using of your Trades.

As for your Liberty, Remember that though the yoke of your Masters be off, yet you must keep the yoke of Christ on: or you must take it upon you, if yet you have not. As you had a Master on earth whose Servants you were to be for a certain time, so you have a Master in Heaven, whose servants you must be for ever. And this will be no unwelcome newes to you, if you do but understand what a good Master the Lord is to all that serve him in sincerity, and with all their heart. Though therefore you have obtained freedom from man, yet you must not take any freedom to sin against God; and though you are, in that respect, at your own dispose, yet you must not live as if you were your own. I think that Young men at the coming out of their time had need count it one of the special times of their life, wherein they should be most watchful. For it may be easily observed in too many, that there is such profaneness then manifested, as if hell were broken loose.

In the using of your Trades and Callings in your own Houses and Shops, to which you are come, you must manage all things as those that do not make mens practises but Gods precepts the rule of your
buying

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buying and selling, and dealing. Beware of the love of money, which is the root of all evil. If an estate will not come handsomely within your reach, but you must go out of Gods way to get it, let it pass, it is not worth the having. I would not for all the World have that to answer for, that some have for growing rich by unwarrantable wayes. That will be sad gain at last which brings the loss of the soul. It is mens horrible unbelief, and ignorance, and distrustfulness of Gods al-sufficiency, that makes them think they shall not get enough for themselves, and theirs to live comfortable upon, unless they should stretch their Consciences beyond the due bounds. And be sure that which is unjustly gotten will be followed with a blasting, when that which is honestly come by, will be followed with a blessing.

And now for a conclusion to all of you. What hath hitherto been spoken, is but, as it were to prepare you a little for that great duty of Remembring NOW your Creatour in the dayes of your YOUTH, to which as you are commanded by God, so you are exhorted and directed by me in the following discourse. You have had the Fathers of your flesh, who have corrected you, to whom you have (or should have) given reverence: but there Is a Father of your Spirits, who hath Created you, how much more should you be in subjection unto him that you may live? Heb. 12. 9. Be sure, you never well remember your selves, if you forget
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the Lord. When the Prodigal-Son came to himself he presently thought of returning to his Father, Luk. 15. 17, 18, 19. Notwithstanding all your sins against God, his bowels of love will receive you, if you do not refuse the mercy that is offered you. He knows as well how to pardon the penitent, as to punish the impenitent. It is his infinite goodness to your souls, that you should have some to warn you before it be too late. In the number of which I have desired to be one, out of an hearty well-wishing to your eternal good. I shall greatly rejoyce, and bless the Lord, if I may be instrumental by any poor endeavours of mine to get you free from that guilt which is mentioned in Dent. 32. 18. Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee. Now read and consider what follows, and the Lord give you understanding, and add his own blessing, teaching you faithfully to improve all the helps and furtherances he is pleased to vouchsafe unto you for your souls advantage.

Thomas Gouge, M. A.

At St. Dunstons, London.

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CHAP. I.

The Exposition of the Words.

Eccl. 12. 1. Remember now thy Creatour in the dayes of thy Youth.



HE Royal Preacher King Solomon in the latter part of the foregoing Chapter, doth by an emphatical *Ironie* dissuade young men from those youthful lusts, and sensual pleasures, whereunto they are naturally addicted; and that by the consideration of that dreadful account they are to give unto God at the great day, as vers. 4. Rejoice O young man in thy youth, and walk in the wayes of thine heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee into Judgement. As if he had said, since thou art so set upon it to have thy will, and thy way, to suck the sweet, and make the best of what is before thee, take thy course, take thy fill of thy pleasure,
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ease, and hearts-content whilest thou livest : but remember what comes after, and know that for all thy sweet morsels, and pleasant draughts, for all thy pleasant sins, and youthful liberties, and those vain and wicked courses, wherein thou now takest such content and delight, God will bring thee into judgement : dye thou must, thou knowest not how soon, and after death thou shalt be brought before Gods Tribunal, there to answer for all that thou hast done, and receive a just recompence of reward. Remember this, O young man, and then go on thy way at thy peril.

Solomon having thus dissuaded young men from their youthful lusts and pleasures : In the beginning of this Chapter be perswades them to the seeking of God, and that from their youth, and younger years by several arguments.

The first is couched in the four first verses of this twelfth Chapter, taken from the unfitness of old men to set themselves to the service of God, which they have neglected all the former part of their lives : *Remember now thy Creator in the dayes of thy youth, while the evil dayes come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.* Briefly to clear the words.

Remember.] Young men of all others in this case, have but short memories, are apt to forget God, his wayes and Judgements, and to leave the care and minding hereof to their old age. Therefore the Wise man knowing how unfit and unseasonable that would be to enter upon so great a work in, adviseth them to begin betimes, and early to fix their thoughts on God, and to consecrate their strength from the very first to him. For this remembrance in the text doth not only import an act of memory, but such a calling to mind as works upon the affection, and practice, so as to set us a doing of what we know and remember.

To remember God is the same as to know God, to love, and fear and serve him. 'Tis the same counsel which *Solomon* here gives, which once he received from his aged Father, *1 Chron. 28. 9. And thou Solomon my Son, know thou the*

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God of thy Father, and serve him with a perfect heart, and willing mind. As God is said to remember man, when he thinks upon him to do him good: So man doth then remember God, when he thinks upon him to do him service.

Thy Creator.] From whom thou hadst thy being, and well-being, thy Creation and Preservation, and therefore owest thy self, and service unto him. As thou art from God, so thou oughtest to love and live unto him: he made thee this living soul after his own image, and thereby as thou art more capable, so art thou the more obliged unto him; and that

Now in the dayes of thy Youth.] Which is the prime of thy time, the flowre of thine age, the strength of thy life, when thou art able to do him the best service. God will be served with the best, and all thy strength, and will not be put off till thy strength be gone: therefore now in the flowre of thy youth give up thy self unto him.

From the drift and scope of *Solomon* in these words, may be raised this point of Doctrine.

Doct. It is a duty incumbent upon all young men to consecrate the prime and strength of their dayes to the service of God. So to remember God, as to devote themselves to him. This was Typified under the Law, where the Lord required the first-fruits to be dedicated unto him, the first-born to be sanctified unto him, and the young *Bullocks* and *Lambs* to be offered in Sacrifice unto him. Which was written for our learning, to teach and instruct us, to offer unto God the service of our youth as well as the service of our old age. And is it not most equal that as the first-fruits of other things, so the first-fruits of man, of his ripened understanding and affections should be given unto God? Was the Lord greatly offended when as men reserved the best of the flock to themselves, and offered the old, the blind, and the lame unto him? And will he be well-pleased that we devote our youth, and younger years to the service of Sa-

ran, and the satisfying our own lusts, and reserve for him only our decrepit old age?

This is likewise commended to us in the example of divers *young men* recorded in Scripture. We read of *Isaac*, that while he was *young* he accustomed himself to prayer and meditation, *Gen. 24. 63.* Of *Josiah*, that *when he was eight years old, he did that which was right in the sight of the Lord: And in the eighth year of his reign, while he was yet young, he began to seek after the God of David his Father, 2 Chron. 34. vers 1. 3.* Of *Obadiah*, that he feared the Lord from his youth, *1 King. 18. 12.* And of *Timothy*, that from a child he had known the holy Scriptures, which were able to make him wise unto salvation, *2 Tim. 3. 15.* If any shall ask, *wherewithall shall a young man cleanse his way?* Surely by following the example of such rare young men as these were.

The Reasons of the point.

Reas. 1. *Youth is the fittest time that can be given unto God, as being the Springtime, and excellentest part of thy life. In the grave there is no serving God: in thine old age it is bad serving him, by reason of the manifold weaknesses and infirmities which do accompany the same: therefore thy Youth must needs be the fittest time for his service. For,*

1. *Youth is most active and vigorous, quick and lively, being not at all clogged with the infirmities of age. Then is thy body strongest, thy wit sharpest, and thy memory most capable, and retentive. How unworthy then is it for thee to Sacrifice thy youth to Bacchus and Venus, to ungodly sensuality and luxury, and at last to lay thine old bones upon Gods Altar? O what pity is it, that the Devil, the world, and the flesh should have thy cream and flowre? And how shameful that God, to whom thy whole life is due, should have only thy bran, and dreggs?*

2. *Youth is the time of strength, and the service of God being no easie work calls for thine utmost strength; the strength of thy body, as well as the strength of thy mind. Our Saviour requires, strive to enter in at the strait gate.*

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The word in the Greek *ἀγωνίζεσθε*, signifieth a striving with our utmost skill, strength, and activity, as wrestlers do for mastery. And saith the Apostle, *work out your salvation*, where the word in the Original *καλέσθε*, signifieth to work with the greatest industry. O'd men whose strength is wasted, are like to make but poor wrestlers, and as poor workers: And therefore what fitter time can there be in earnest to set upon the difficulties of religion, and godliness, and the mighty and weighty works thereof, than in the strength of our dayes?

Reas. 2. *The service of thy youth is the most acceptable service unto God.* When Abraham manifested his willingness to Sacrifice his young Son Isaac, upon the command of God, oh how kindly did the Lord take it! and thereupon promised, y^e swore unto him, saying, *Because thou hast done this thing, that in blessing I will blis thee*, Gen. 22. 16. In like manner, if thou shalt consecrate thy younger years unto God, which is, (as it were) to sacrifice thy Isaac, he will take it kindly at thy hands, and thou shalt be remembered with a blessing in thine age: *for with such sacrifices God is well pleased.* When our Saviour heard the rich man in the Gospel say, *All these commandments have I kept from my youth*, The Evangelist noteth, that *beholding he loved him*, to shew possibly, how he loveth the service of young men, how pleasing and acceptable it is to him. And it is questionab'e, whether God who calls for the first-fruits of thy life, if thou deny him that, will accept the g'eainings of thine age.

Reas. 3. *Another reason may be taken from the momentary sho tness, and mutable uncertainty of thy life.* So short it is that the whole of it from first to last is little enough for thy necessary work: To get an interest in Christ, to mortifie thy lusts, to furnish thy self with grace, to fill up thy fruits of righteousness, and thereby to make sure to thy self a better life, believe it, these are not the works of a few dayes or hours.

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And so uncertain is thy life, that thou hast no assurance of living one day longer. And therefore as thou hast any regard to the eternal welfare, and salvation of thy precious soul, it behooveth thee now, even now to set to thy work, to abandon thy sins, to close with the tenders and offers of Jesus Christ, to give up thy self to the service of God; For thou knowest not what a day or an hour may bring forth.

A man that hath a work of great consequence to be done, and but one day for the doing it, had need rise early in the morning, and with all possible speed to fall upon it. This is thy case, thou hast a great work to be done, even the salvation of thy precious and immortal soul: and but a little time allowed thee for the doing of it, and that very uncertain. Doth it not then concern thee speedily, without any further delay to set about it, and to improve thy precious time to the best advantage?

Real. 4. May be taken from the uncertainty of conversion in thine old age. Though thou wert sure to live long, even to old age, and thereupon should'st give up thy self to thy sensual liberties, and encourage thy self therein by the hopes of an after-repentance: yet how canst thou be sure, that then at last thou shalt repent? Conversion is not in mans power, it is the work of God which he is pleased to work on whom, and when he will. God is merciful to offer grace, but he is just also to punish the neglect thereof. I have read a Story of a prophane fellow who was often wont to say, He doubted not but that he should repent at last, if he had but time to say three words, *Domine miserere mei, Lord have mercy on me.* Not long after riding over a crazy bridge, both horse and man fell into the River. But instead of saying the former words, he cryed out in these three words, *Capiat omnia Dæmon, the Devil take all.* Young men let this be a warning to you all, venture not on to-morrow, but to day if ye will hear his voice, harden not your hearts, Psal. 95. 7. Now God calleth and inviteth thee to turn from thy sins unto him, and in good earnest to set up-

on the practice of an holy life. He now knocketh at the door of thine heart, offering to enter, that he may dwell in thee; but if thou refuse to let him in, how knowest thou whether ever he will knock again? and what if he should not? O what if he that knocks at thy door to day should (if thou now open not) never knock, or look after thee again for ever? O where must thine everlasting dwelling then be?

Reas. 5. *May be taken from the manifold mischiefs which will follow upon thy neglect of God in thy youth.*

1. *The longer thou puttest it off, the more difficult thou wilt find it.* The difficulty of it will be increased by delay: if thou find in thy self an unfitness or indisposition to serve God in thy youth, thou wilt be more unfit, and indisposed in thine age: for both sin groweth stronger and stronger, and thou weaker and weaker. Therefore 'tis rarely seen that such who serve the Devil in their youth, do serve God in their old age. How seldom do we hear of an old sinner converted? *Can the Ethiopian change his Skin, or the Leopard his spots? then may ye also do good, who are accustomed to do evil,* Jer. 13. 23. As if it were a thing impossible for one that hath continued long in a course of sinning, to leave and forsake it: and to give up himself to the service of God. Surely with man it is impossible, though not with God, unto whom all things are possible. It will be therefore thy wisdom, betimes, even in thy youth to set thy self against the power of thy corruptions, lest they grow too strong in thee to be mastered and subdued.

2. *By refusing to serve God in thy youth, thou wilt provoke him to reject thee in thy age.* If a Souldier should spend the strength of his dayes in service against his Prince; and in his old age offer his service to him, would he, think you, accept thereof, and not rather reject both him and his service? Canst thou imagine that God should accept the service of thine old age, when thou hast spent the strength of thy youth in the service of Sin and Satan? Serve thy Governour so, and see how he will take it.

Reas. 6.

Reas. 6. May be taken from the benefits which follow and accompany thine early serving of God.

1. *Thereby thou wilt prevent manifold sins, especially thy youthful lusts, which to many prove very bitter in their age, when God is pleased to set them home upon their Consciences, or suffer them to fly in their faces. Job speaks of some wicked men, (Job 20. 11.) whose bones are full of the sins of their youth, meaning that they feel more smart of them in their old age, than ever they found pleasure and delight in them in their youth.*

Such as in their younger years have taken great pains, and thereby got heats and colds, are apt to cry out of Aches, and stiches in their Age. Young sinner look for it, thy early pleasures, and youthful wantonness, and that drudgery which they have put thee to, are like to be stiches in thy aged sides, and swords in thy heart and soul.

Oh young man, how should the consideration thereof stirr thee up even now in the dayes of thy youth to remember thy Creatour, and to dedicate thy self unto him! thereby thou maist prevent both thy present sins, and those bitter returns they are otherwise like to make thee after many dayes.

2. *By thine early serving of God, the exercises of Religion will be more pleasant and easie unto thee.* For often use will bring thee to a custome, and long custome will work in thee an habit, which will be easie and familiar, and habits whether good or evil will be more easily gotten in youth than in age.

3. *The sooner thou beginnest to serve God here, the greater will be thy reward hereafter in Heaven.* For thy reward there will be proportioned to thy work here. Though no man shall be rewarded for his works, but only for the merits of his blessed Saviour Jesus Christ; yet God of his free-grace hath promised to reward us according to our works, as the Apostle expresseth, Rom. 2. 6. *He will render to every one according to his deeds*, implying that the measure of glory here-

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hereafter shall be proportioned to the measure of our sanctification and obedience here : So that I may apply that of the Apostle , (1 Cor. 9. 6.) *He that soweth sparingly shall reap sparingly , and he that soweth bountifully shall reap bountifully.* Look as here mens harvests are usually answering to their sowing : In like manner the reward of Gods people in Heaven shall be answerable to the seed which is sown by them here : he who soweth liberally here , abounding in duties of piety , and works of Righteousness , shall have a liberal reward in Heaven. Now the sooner any man beginneth to engage his heart to God , the more service will he do him in this life , and consequently the greater reward shall he have from him in the life to come. Oh what stronger argument , or greater encouragement than this , can young men possibly have to devote and consecrate themselves from their youth , and tender years to the service of their Creatour ?

The point being thus proved by *Scripture, Examples, and Reasons,* Come we now to the application thereof.

CHAP. II.

Containeth both an use of Reproof, and of exhortation.

use 1. **I**S it a duty incumbent upon all young men to consecrate themselves to the service of God > than such are to be reprov'd who devote their *flowre and prime* to the service of Satan , and their *sinsful lusts* ; and reserve their *decayed strength* for God and his service , accounting the very dreggs , and refuse of all to be good enough for him , for whom the best and principal is not worthy.

Under the Law they were forbidden to offer a y thing unto the Lord that had a *blemish* , or that were *lame and blind* , Lev. 3. 1. 22. 18. 19 20. and Deut. 15 21. And for transgressing this Law , the Lord reprehended his people by

by the Prophet *Malachi* 1. 8. *If ye offer the blind for Sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now to thy Governour, will he be pleased with thee, or accept thy person, saith the Lord of Hosts.* Was the Lord greatly offended when as men reserved the best of the flocks to themselves, and offered the old, the blind, and the lame unto him? And will he be well-pleased, that thou shouldst dedicate thy best unto Satan, and reserve for him only thy decrepit, lame, and withered age, when as thy body is full of diseases, and thy mind of infirmities? Will God accept the Devils leavings? Shall sin have thy blood, and thy spirits, and thy marrow, and thy God be put off with Skin and Bones? He that hath had the best, may even take all: God will laugh at thee in thy Evening, who laugh'st at him in the Morning of thy dayes.

We generally confess that our sins must be left, and that God must be sought and served, but we cannot accord of the time when to begin. One saith, he will begin when he hath served his Apprentiship, and is out of his time: another when he is made Free, and set up for himself: another when he is Married: another when he is Old. Thus every one is apt to procrastinate. The whole World almost are men for hereafter. When must God be minded? Hereafter. When must these souls be looked to? Hereafter. When must these sins be sent packing? Hereafter. When we have served our selves of this World, then we'll be for the other World: and when we have satisfied our Lusts, then we will satisfie our Consciences; and when we are unfit and unable for any thing else, then we will follow God. When we are scarce able to turn our wearied bones in our bed, then will we think of turning to him. Canst thou think God will accept thereof? Believe it if thou canst. Mark what the Prophet *Malachi* speaketh, Chap. 1. 14. *Cursed be the deceiver that hath in his flock a male, and voweth and consecrateth unto the Lord a corrupt thing. Who hath the Male of thy Flock? whose is the first-born of thy*

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thy strength? Doth the Devil carry away that, and must this corrupt thing, this weak, and weary, and sickly time of thine age be the offering for God? what thinkest thou will he say to thee, but *cursed be the deceiver that hath in his flock a male, and consecrateth unto the Lord a corrupt thing.*

Use 2. Of Exhortation unto all young men to offer unto God the first-fruits of their lives, to give themselves to him betimes; and forthwith to have done with the service of their sins, and in earnest to betake themselves to holiness and righteousness of life. Though the Devil, the world, and the flesh have been afore-hand with Christ, and have gotten possession of thine heart, yet now without further delay give a bill of divorce to them all; cast out the bond-woman, and her Children; and open unto Jesus Christ, who stands knocking at the door of thine heart for entrance, who by the admonitions of his Ministers, the motions of his spirit, and checks of thine own Conscience doth call out unto thee, *Open to me, I pray thee, let me come in.* Oh let not thy love to thy Lust so far prevail with thee, as to put off Christ to another time: but this day open to him, embrace him for thy Prince and Saviour, resign up thy self unto him, to serve and obey him, before thou art too far engaged in the service of sin and Satan: say with David, *That God shall be thy God, and thou wilt seek him early,* Psal. 63. 1. Even now in the spring of thy life;

Consider, O young man, how unfit old age is either to grapple with thy Lusts, or thy duties, to resist the Tyranny of sin, or to bear the difficulties of Religion. We find by experience that the soul acting by and through the body, acts according to the disposition thereof. When the body is dull and heavy through age, or infirmity, the soul acts thereafter.

Now therefore, O young man, in the morning of thy life, while the faculties of thy soul, and parts of thy body are fresh and quick, set thy face Heaven-ward; Though thou hast foolishly mispent so much of thy oyle already in
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vanity and pleasure, in sin and wickedness, yet now be ashamed of thy folly, and bewaile thy former mispent time, and manifold miscarriages, resolving with the assistance of Gods grace, to abandon thy Lusts, and to give up thine heart unto God with all speed.

Young man, if thou mind not now in the dayes of thy youth, the things of thine eternal welfare, it is a question whether ever thou wilt do it. It is rarely found that such as have run out their youth and strength in the service of the Devil, do ever prove the true servants of God in their age. For an old sinner to be converted, is no ordinary, nor easie thing. *Can a man be born when he is old?* was Nicodemus his wonder. And truly for an old sinner to be Regenerated and born anew, may be the wonder of us all. Examples of this kind are so rare, that if it were considered, it would make old sinners tremble. Besides canst thou imagine that such a sinner deserveth favour, who cometh in to serve God at last, when he can serve his Lust no longer?

Now, O young man, what is thy purpose and resolution? Art thou yet for thine old wayes, and sensual delights? Or dost thou intend to give a present adieu to them, together with all thy lewd companions? And to give up thy self to God, to devote thy self to his fear and service? For ought thou knowest, this may be the very day and time of thy last choice. Oh be not so foolish and unwise, as to choose the pleasures of sin here for a season (which without unfeigned Repentance will assuredly end in everlasting torments) before the path of life, which certainly leads unto eternal bliss and happiness. Why wilt thou not now be wise to eternity? why wilt thou not speedily renounce thy former wicked courses, and lewd companions, and embrace the wayes of godliness? The Lord perswade thine heart therunto. Better thou hadst never been born, than that thou shouldst at last be found in the case and way that now thou art in. What not yet enough of thy folly, and vanity? *When wilt thou return, O when shall it once be?*

CHAP. III.

Containeth several Objections of many young men against their early seeking and serving of God.

I Know there are several Objections which young men are apt to make for themselves against their early seeking, and serving of God, which I shall endeavour to answer.

Obj. 1. I have time enough before me, and therefore may for a while longer allow my self my liberty. Hereafter may be time enough to turn from my sins unto God, and to mind the eternal wellfare of my soul.

Ans. 1. Consider as the shortness, so the uncertainty of thy life. How many have we known in our own experience, who when they have promised themselves life for many years, have then been suddenly taken away! Thou who sayest thou hast time enough before thee, canst thou upon good ground assure thy self of another day? If not, what folly, yea what madness must it needs be to live one day longer in such a condition, in which if thou shouldst dye, thou art miserably undone to all eternity!

If thou sayest, though I am not sure to live another day, yet I am likely, being in good health and strength.

I answer, Peradventure thou mayest live another day. But what man in his right senses would put his everlasting salvation upon a peradventure?

2. Thou who delayest to serve God out of a pretence thou hast time enough before thee, I would ask thee, what shew of reason thou hast for it? Happily thou wilt say, oh the contentment I find in my present course is so sweet and delightful to me, that I cannot as yet deny my self therein! But is thy Lust sweeter than Christ? than pardon of sin? than peace and reconciliation with God? yea than the joyes of Heaven?

Heaven? Sure thou art a Brute, if thou say so. And if not, why dost thou not presently reform, and return to the Lord? Is it too soon for thee yet to be happy? Thou art worthy to dye for ever, who chocest to lye longer in the state of the dead, when thou mightest presently turn and live.

3. Though God may, and doth sometimes receive unto mercy an obstinate sinner, who hath long deferred the looking after the salvation of his soul, even to his old age; yet it is rarely found that such who have slighted the tenders and offers of grace, and turned a deaf ear to the invitations of Christ, in the former part of their lives, have at last cordially accepted of them, but have been justly left of God to perish in their obstinacy. *Because I would have purged thee, and thou wast not purged, saith the Lord to his people, Ezek. 24. 13. thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.*

Obj. 2. Should I now in my youth set upon the practice, and walk in the wayes of godliness, I must look for nothing but jeers and scoffs from my companions and acquaintance.

Ans. Those jeers and scoffs which are cast upon thee by thy carnal friends should be an encouragement, rather than a discouragement in the wayes of Godliness, in that they may prove a blessing unto thee. For saith our Saviour, *Matth. 5. 11. Blessed are ye when men shall revile you, and shall say all manner of evil against you falsely for my sake: Rejoice and be exceeding glad, for great is your reward in Heaven.* Therefore the primitive Saints rejoiced that they were accounted worthy to suffer scorns and reproaches, yea any thing for the name of Christ. Scoffs and disgraces do oft-times encrease, as the graces of Gods people, so likewise their glory. He that takes from a Saints credit, doth add to his Crown.

Obj. 3. If I should now in my youth set my self to the seeking and serving of God, I must look to be low and poor in the World: for who ever grew rich by a strict and holy walk-

walking? Yea have not the rich men of the World raised their families to such greatness and grandure by wicked practices, and unconscionable dealing?

Ans. I. *True it is, the wicked for the most part thrive and prosper in the world; God giving them their portion in this World to make them the more inexcusable.*

II. *It is not Godliness, but rather the want thereof that often occasioneth poverty. The wise man saith expressly, Prov. 23. 21. The Drunkard and the Glutton shall come to poverty. And speaking of the sin of Whoredom, saith, Prov. 6. 26. By the means of a whorish woman, a man is brought to a piece of Bread: that is, to such extream Poverty, that he hath scarce a piece of Bread to eat, but is forced to begg from door to door, for a morsel of bread. So that it is Wickedness, and not Holiness that brings beggery and ruine.*

Obj. 4. Should I hearken to your counsel, I should thereby deprive my self of all joy and delight, (which is the very life of my life) and lead a sad, melancholy life. For what doth more abridge men of pleasure and delight, than walking in the wayes of Godliness?

Ans. I. *A Godly life will not deprive thee of all joy, and delight, but only change thy rejoycing in Evil, for rejoycing in that which is Good. Whereas before thou rejoycedst in the pleasures of sin in rioting and revelling, in chambering and wantonness; now thou wilt rejoyce in the assurance of Gods Love, and of thine own Salvation, in the undoubted Testimony of his Grace, and favour towards thee, which is indeed a blessed change of joy from carnal to spiritual, from that which is vain and frothy, unto that which is sound and solid.*

2. *There is no joy comparable to their joy, who set themselves to serve God in truth and sincerity. Such the Apostle Peter saith, Rejoice with joy unspeakable and full of glory, 1 Pet. 1. 8. Therefore the Wise man speaking in the commendation of Godliness, saith, Her wayes are wayes of pleasantness, Prov. 3. 17. Whereby it appeareth that Godliness doth not deprive men*

men of all joy, and delight: but rather the more Godly any are, the more joyful, at least the better right and title they have thereunto; whereupon saith one, *wouldst thou live cheerfully? then live Godly.*

The which should be an encouragement unto all young men, who are yet unresolved, speedily without any further delay, to consecrate their youth and younger years unto God and his service; betimes to walk in the wayes of Godliness, that so their lives may be the more comfortable, and joyful.

CHAP. IV.

Containeth Direct'ons suitable to young men.

HAVING answered the *Objections* of some Young men against their early serving of God. I come now to give you some *Direct'ons* suitable to your state and condition.

1. *Labour to be well rooted and grounded in the principles of Religion*, otherwise you will soon be carryed away with every wind of doctrine, and so made a prey to every seducer. Observe who they be that are easiest seduced by *Papists*, *Quakers*, and *false Teachers*, and you will find that they were such, who were never well grounded in the Principles of Religion. As therefore thou wouldst be preserved from all erroneous Doctrines, and damnable Heresies, labour in the use of all means God hath sanctified, that thou maist be well rooted and grounded in the truth. To that end,

1. *Learn some good and sound Catechism.* If thou canst not get it by heart, then read it over again, and again. Thou maist read and hear much, and yet never attain to a well-grounded knowledge in Religion, till thou beest well instructed in the Principles of it. This the Apostles well knew, therefore they delivered to thier several Churches a

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form of Doctrine, which contained the fundamental Principles of Religion, which every member thereof was perfectly to learn, Rom. 6. 17. 2 Tim 1. 13. Heb. 5. 12. and 6. 1.

2. Take all opportunities of reading the writings of godly learned men, who by their labours have cleared the main and principal points of Religion.

3. Especially be frequent in reading the holy Scriptures, which contain not only the Principles of Religion, but also all necessary truths to be known and practised. For this, Timothy is commended, That he had known the Scriptures from his Childhood, 2 Tim. 3. 15.

I I. Return to the Lord. Repent and be converted to God.

For the nature of conversion, It is a turning, or coming back to the Lord. Sin is our departing, or going away from God: Impenitence in sin is our keeping away from him. Conversion is our return, or coming back to God.

For the better pressing this great duty I shall use two arguments.

I. Thy Necessity. 2. **Thy Commodity.**

1. *Thy necessity me thinks should prevail with thee.*

A necessity is laid upon thee to turn to the Lord, and woe to thee, if thou turn not; thou must turn or dye, Matth. 18. 9. *Except ye be converted, ye cannot enter into the Kingdom of God.* Necessity is a mighty argument to perswade to any thing. What is there but necessity will perswade men to?

This argument of Necessity hath great place in the present case: it is of necessity that thou be Converted, for

1. *It's necessary that thou live*, that thou secure thine own being, and the blessedness thereof, that thy soul be so looked to, that it be not left to dye and perish for ever. This is of the highest necessity for every man to look to it, that he go not down into the infernal pit. It is not necessary to be rich in this World, to have great houses, and fine cloaths, and costly fare, and many friends, to be in

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health, to live in credit and prosperity in the World. Thou maist be, and be happy without all this, there's many an honest poor man, who hath lived comfortably, and contentedly, that hath scarce been worth a groat, besides his labours, and it may be hath scarcely had one friend in the World to relieve him. But it's necessary to keep thee out of hell, to keep thy soul out of the hands of the Devil; this is more necessary than to have a being: better thou hadst never been born, than at last to be damned.

2. *It's necessary to be converted that so thou maist live.* Thou diest without remedy, thou diest without mercy, if thou turn not, Ezek. 18. 31, 32. *Why will ye dye? turn and live,* Intimating that it's impossible but men must perish everlastingly if they turn not, *Except ye repent ye shall all perish,* Luk. 13. 3.

II. *Thy commodity or profit perswades thee to turn to the Lord.* Commodity is the great argument of the *thristy world*, that puts them upon all their labours. What will not men undertake, and endure for their commodity? This chooses their habitations, builds their houses, plants their Orchards, this animates their trades, and is the encouragement and reward of all their labours, the profit that is expected to come in by them.

Why now sinner consider, Godliness is the great profit. *It's profitable to all things,* 1 Tim. 4. 8. There's nothing truly profitable besides. Sinners count that Godliness is good for nothing, unless to make men proud and conceited. Fools cry out with those, *Jeb 21. 15. what is the Almighty that we should serve him, and what profit shall we have, if we pray unto him?* They count that this is the only thing that stands in the way of their profit, their great hindrance in the World: they think they might get more, and thrive better, if it were not for this Godliness, this Conscience hath been many a mans undoing. How many a man is there, that hath lost a good living, because he would keep a good Conscience? If it were not for this Conscience,

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men might get not only by honesty, but by fraud, or by Violence; lying, or false-swearing might then bring them in many a penny, but Conscience pares off all that gain.

But yet what-ever fools think, *Godliness is great gain*, 1 Tim. 6. 6. it is our only profit. Nothing can truly be counted our profit, but that which is, or contributes to our happiness. Wilt thou call that thy profit which when thou hast it, thou art like to be never the better for it? neither the honestest man, nor the happier man? Nothing can be accounted our happiness; or conducing to it, but that which either will abide by us, or do us good when 'tis gone. Holiness will abide by us, and the exercises of holiness will do us good when they are over and past. In such times when through sickness, and weakness, or some other invincible hindrances, we cannot pray or hear, or labour in the work of our souls, 'twill then be a great comfort to us, that we have prayed and heard, and laid up against such a time of need, when we had ability. The fruits of praying will remain, and the very remembrance of our faithfulness to God will be a comfort to us in our greatest weaknesses and distresses. Sinners when their estates are gone, their labours are done, their pleasures are over; then they will know whether these things be their happiness or no.

This getting life, this merry life which thou now blestest thy self in, this life will not last alwayes with thee, and when 'tis gone, then thou wilt see how wise a man thou wert in promising thy self happiness in such things as these. *Where is the hope of the Hypocrite though he hath gained, when God shall take away his soul?* Job 27. 8. Thy soul, man, thy soul must be gone, the time is at hand when God will take away thy soul, and lay it in the dark for ever: and when that day comes, where then will thy gains be? *What shall it profit a man to win the whole world, and lose his own soul?* Matth. 16. 26.

Young man, what art thou for? Art thou for profit?

wilt thou study thine own commodity? wilt thou count that thy profit, which will make thee the honeſter man, and the happier man? wouldſt thou get ſomething to comfort thee when thou art old? wouldſt thou be really happy? Then go to God, joyn thy ſelf to him, give thy ſelf to him to be his ſervant for ever; Get the Lord to be thy portion, and then thou maiſt ſay, *Return to thy reſt, O my ſoul; for the Lord hath dealt bountifully with me*, *Pſal.* 116. 7. Wilt thou now Young man, take theſe Arguments and urge them home upon thine heart? ſtand in the preſence of God, and in his fear reaſon thus with thy ſelf. Why ſhould I not now become a ſincere Convert to God?

1. *Is there not a neceſſity laid upon me?* Muſt I not either turn or burn? Is it not neceſſary for me to look to the ſalvation of my ſoul? and is there any way for that but by turning from my ſin? My fleſh pretends neceſſity for my ſerving of it; I muſt have bread, I muſt have cloathes, I muſt have money; I am ſure theſe things are neceſſary for me, for I muſt not ſtarve. I but is there not an higher neceſſity here? whether I have bread or no, whether I ſtarve or no, I muſt look to it, that I be not damned for ever. *Skin for ſkin, and all that a man hath will he give for his life* *Job* 2. 4. I but ſkin and fleſh, and bone and life, and all muſt go, rather than loſe my ſoul. If I can live and maintain my ſelf here in an honeſt way, it muſt be done. If I can be a rich man, and a good Chriſtian, a wealthy man and a godly man, 'tis well enough. But whether I be rich or poor, I muſt have Chriſt, and life, and Chriſt I cannot have without turning from my ſin to him.

What O my ſoul, art thou ſuch an enemy to Godlineſs, that thou wilt rather dye, than become a godly man? Art thou ſo in love with thy carnal and earthly life, that thou wilt ſell thy ſelf to the Devil rather than change thy courſe? Will thy neceſſity prevail nothing with thee? Thou art in neceſſity, O my ſoul, in neceſſity of Chriſt, in neceſſity of pardon, in neceſſity of grace and holineſs. Thou art
ready

ready to perish a slave to Lust, a slave to the Devil; these tyrants are thrusting thee down to the eternal prison, thou art in necessity of Christ; there's no hope of escaping but by getting thee into Christ.

2. *would it not be for my profit to turn?* How can I spend my time to better advantage, than by making the everlasting Kingdom sure to me? whom dost thou, O my soul, account to have been wise men, and the best husbands in the World, whose care, and whose labour have best turned to account? either those who have gotten oyle into their Lamps, that have been sowing to themselves in righteousness, that have been laying up for themselves treasure in Heaven; or they that have had their occupation wholly about this earth, or else loytered their time in mirth, and idleness? which of these two sorts dost thou think are best provided for? whose Harvest or Vintage is like to be the most plentiful and blessed? However thou judgest now in this sowing-day, yet when the reaping-day comes, then in which of the two cases wouldst thou be, either of those who have sown in Righteousness, and reap in mercy: or else in the case of those, which have sown to the flesh and reap Corruption, which have sown in iniquity, and must reap in wrath and fire? would it not be more to thy profit to reap with the righteous and the godly, than with the wicked and ungodly? why does the case stand thus? Is it both necessary and profitable for me to be a sincere Convert to the Lord? Come my soul, away with all excuses, away with all delays, come in this day, and yield thy self to the Lord; come, give thy self, come joyn thy self to him in a perpetual Covenant, that shall never be forgotten.

III. *At thy first setting up, content not thy self with a competent stock of money to begin the world withal: but be wise likewise to get a good stock of grace.* Thou art to drive two trades together, a trade for thy body, and a trade for thy soul; and each trade must have its distinct stock to be main-

rained upon. 'Tis like to be but poor trading where there is no stock to begin upon. Thou maist as well drive a Trade for thy Body without a stock of money, as a Trade for thy Soul, without a stock of grace. Get a stock of saving grace, a stock of faith and love, and habitual holiness; upon the wise improvement of this, thou wilt grow rich unto God. This is the true riches, the best riches, a little of it is more worth than all the World.

To help you therein, take these Directions,

1. *Mourn, and weep (if possibly) for thy graceless condition; take up a lamentation, and say, woe and alas that ever I was born, especially, that I have lived thus long in a graceless condition without God, and without Christ in the world! O what will become of me if I dye in this estate? Surely hell and damnation must needs be my portion to all eternity.* Thus make thy closter an house of mourning, and know that the mourning of thy soul will cause the earnings of Gods bowels towards thee; so that he will not deny grace to a mourning soul.

2. *As thou wouldst have grace, frequent the means of grace.* I mean the Ministry of the Word, that being the ordinary instrument whereby the spirit of God, who is the principal Author of Grace, doth convey Grace into the hearts of sinners. *Act. 2. 41,* We read of three thousand sinners who had grace wrought in their souls, by one Sermon. *Yea Act. 10. 44.* It is said, *whilest Peter was Preaching, the Holy Ghost fell on all them that heard the word.*

And therefore O young man, as thou desirest true saving Grace, frequent the Ministry of the Word, take all occasions of hearing the same, both in season and out of season. And for thine encouragement know, that as graceless, and prophane hearts as thine have been sanctified by the spirit of God, as they have been attending upon the Ministry of the Word. And who knoweth, but thou maist find the same effect of the Word upon thy soul, whilest thou art waiting upon it?

3. *Beware thou neglect not the day of grace.* There are certain seasons of Grace, when the Lord makes tenders and offers of Grace to the souls of poor sinners. Yea there is no man that lives in the bosome of the Church, but probably he hath *his critical day*, a certain time for grace, which if he neglect, it is a Question, whether ever it will be offered to him again. Happy therefore, and thrice happy are they who observe those seasons of Grace, and know in their day, the things that concern their everlasting peace.

Now it may be God speaks home to thy Conscience, now he warmes thine heart, and puts thereinto good purposes and resolutions. It will be therefore thy wisdom carefully to observe, and improve the same to thy souls advantage, not suffering them carelessly to pass away; lest if thou lose the benefit of those blessed motions, thou lose life and salvation for ever.

4. *Be earnest with God in Prayer, who is the God of all grace, that he would be pleased to vouchsafe unto thee his holy sanctifying spirit*, which may quicken thy dead soul, infuse the Grace of life, and make thee partaker of his holiness, whereby thou maist become a new Creature. Beg of God, that he would not put thee off with the things of this World, but that he would bless thee with spiritual blessings in Christ Jesus; and that he would enrich thee in the inner man, with his saving and sanctifying graces. What the Apostle James saith of Wisdom is true of all Grace, *if any one lack it, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him, Jam. 1. 5.*

O young man, may Grace be had for asking? Ask and ask again, never keep silence, nor let fall thy suit till thou hast obtained.

5. *Stir up in thy soul an earnest longing desire after grace.* To that end consider the excellency thereof. Consider, I say the excellency of Grace; It is a beam of the Divine Nature, a spark and ray of glory, which puts such an excellency
upon

upon a person, that all others are vile persons in comparison of him. A gracious soul is the rarest piece of all Gods work-manship, of more worth than all the wealth and riches in the World. Nothing so graceth a man as Grace doth, being the image of God in man, whereby he becomes like unto his Creatour, which is the greatest excellency that can be conferred on a Creature. Yea Grace is *aromatical*, it embalmes the living names of dead Saints: whereupon a gracious person when he dies is said to carry a good conscience with him, and to leave a good name behind him.

I shall close this Direction with a word to those who have some comfortable evidence of the truth of grace in their hearts, exhorting them that they content not themselves with any measure or degree of Grace, but labour and strive after perfection, adding Grace to Grace, and growing from one degree of Grace unto another till they be perfect men and women in Christ Jesus. Though you ought to be contented with a competency of worldly wealth, yet never talk of a competency of Grace, nor take up with any degree of it already obtained, as if you had enough, and needed no more. It was the Motto of *Charles* the fifth, *Plus ultra*, that is, *more yet*, or *farther yet*. And it ought to be every Christians Motto, *Go on unto perfection*.

To perswade you thereunto take these Arguments.

1. *Hereby you will gain a comfortable evidence of the truth of Grace in you.* For true Grace hath this property, that though it be weak, yet it will grow, and increase mightily. It is an ill sign to sit down satisfied, and rest contented with a little. Sure thou hast none at all who art satisfied with that little Grace, thou thinkest thou hast.

2. *Consider that after the work of Grace hath been wrought in you, there is a great deal more work to be wrought by you,* many lusts to be conquered, much corruption to be subdued, many temptations to be resisted, many Graces to be exercised, several duties to be performed, many of them

them hard; and difficult to flesh, many great things to be done, and bitter sufferings to be endured for Christ, you may be called to the fiery tryal, and to suffer the loss of all that is dear unto you. How can you imagine to go through all these works with a small degree of Grace, and measure of strength?

CHAP. V.

Containeth Directions how to live a Godly and gracious life.

B *Etake thy self to live a Godly and Gracious life.*

For thy help therein take these *Directions*.

I. *At thy first awaking in the morning lift up thine heart to God in a thankful acknowledgement of his mercy to thee the night past, in giving thee such quiet rest and sleep, whereby thy body is refreshed, and thou enabled for the duties of the day. And beg of God that he would so assist thee with his Grace and holy Spirit, that all the thoughts of thy heart, and words of thy mouth, and works of thy hands the day following, may be acceptable in his sight.*

And in regard the Devil at thy first awaking is very watchful to take possession of thine heart, by casting in some wicked, worldly, wanton thoughts; It will be thy wisdom to prevent him, by fixing thy heart on some spiritual subject, as on God, his Word, or Works, his Providence or properties. Good thoughts in the Morning will so season thine heart, that thou shalt retain the savour of such a gracious beginning all the day after.

II. *So soon as thou art ready, before thou go'st about the works of thy calling, withdraw thy self into some private place, and there pour out thy soul unto God by fervent and effectual Prayer. Be sure to open thine heart to God, before thou open thy shop to men. This secret Prayer we find com-*
mended

mended by Christ himself, *Matth. 6. 6. When thou prayest enter into thy Closet, and when thou hast shut thy door, Pray to thy Father that is in secret, and thy Father which seeth in secret shall reward thee openly.* And we find that what he commanded, himself practised, for *Mark 1. 35.* It is said, *In the Morning Christ went out, and departed into a solitary place, and there prayed.* How careful the servants of God have been therein, none will question, who are acquainted with the Scriptures.

Besides all the *Benefits* of Prayer in general, Secret Prayer hath these;

1. *It will be some Testimony of the sincerity of thine heart.* A man may join in publick and Family Prayer meerly in Hypocrisie, to gain the applause and commendation of men. But he that maketh Conscience of Praying in secret, and that in obedience to the command of God, with a desire to approve himself unto him, hath some good evidence of the truth, and sincerity of his heart.

2. *It is in our secret Prayers that God doth ordinarily give the greatest discoveries of his love.* Jacob met with the blessing when he wrestled with God in secret. When Peter was Praying alone upon the House, he saw a Vision, and heard a voice from Heaven speaking unto him, *Act. 10. 9, 10, &c.* The secrets of the Lord are usually revealed unto his people when they are seeking him in secret. Christ giveth his sweetest kisses, and dearest embraces to his spouse when she is alone.

Yet how is this duty of secret Prayer generally omitted, especially by the younger sort of Citizens! whose heads, and hearts, and time are so taken up with sensual pleasures, and worldly businesses, that they can scarce allow themselves any time to spend with God in secret. Surely such do plainly demonstrate that they love the World, and the pleasures thereof, more than God himself. Nay how can such say that they love God at all in truth and sincerity, when they delight not in communion with him? nor
love

love to have any intercourse with him in secret?

Oh young men, that I might prevail with you for the time to come, to be more constant in this duty; that you would not go into your Shops, till you have been with God in private, and there offered up your morning Sacrifice of Prayer and Thanksgiving; I beseech you for the sake of your precious souls, plead no excuse from worldly busineses. The Devil and your own corrupt hearts will find many occasions to divert you from the duty, but say to them as *Abraham* to his servants, *stay you here, while I go, and worship the Lord yonder.*

Shouldst thou omit thy morning Devotions for any Worldly busineses, thou wouldst thereby hazard the loss of thy precious soul for the gaining of a little Worldly Wealth, which can yield thee no true comfort. And *what will it avail thee to gain the whole world, and lose thine own soul?* Mark 8. 36.

Friend, let this my Counsel be accepted of thee, and prevail with thee; set upon a constant course of serious secret Prayer, or else never talk of Christianity, or Religion in thee, thou hast nothing of it. A Christian without Prayer, is a man without breath; Prayer is the very breathing of a Christian soul.

In the performing thy secret devotions observe these Rules.

1. *Beware of doing them in a cursory, careless and formal way.* He who serves God carelessly, is like to bring a curse upon himself instead of a blessing. For *Cursed is he that doth the work of the Lord negligently,* Jer. 48. 10. Such Prayers as are performed coldly, and negligently, they are as if they had not been done in Gods account; and a man is never the better for them: Yea he is the worse for such Prayers, for they leave the heart more Worldly and Covetous, more hard and obdurate than it was before, and more guilty before God.

2. *Let thy Prayers be fervent, performed with earnestness of Spirit*

Spirit and affection. Set thy self in good earnest to seek the Lord, which is the only means to prevail with him, for it is the fervent Prayer only that is effectual, Jam. 5. 16. To this end be sure thou give not way either to drowsiness of body, or distractions of mind, unto which we are all naturally too too prone: but stir up thy self to the duty, putting forth all the strength thou canst therein. Though thy strength be but weakness, yet if thy strength be in the work, God will accept thereof.

Among other directions which might be given to drive away wandering thoughts in Prayer, and to raise up thine affections therein, take notice of these two.

1. *Make choice of such a place for the performance thereof, where thou maist use thy Voice, and not be heard of others.* The Voice in Prayer will be found very effectual both to keep thine heart close to the duty, and to quicken thine affections therein.

2. *If notwithstanding thou findest thy mind hath been wandering in Prayer about worldly matters, it will be a good course, is thy Close Devotion, to lay these heads over again, which thou deliveredst without any Observation, labouring as to keep thine heart closer to the duty, so to perform it with more fervency, and earnestness of affection.*

CHAP. VI:

Containeth Directions for the manner of following thy particular calling.

HAVING thus begun the day with Prayer, thou must then betake thy self to the duties of thy particular Calling: for particular Callings are of Gods appointment, as for our own good, and the good of our Family, so for the benefit of others.

In following whereof have special regard both to thy *Ends*, and *Manner* of performing them.

1. For

1. For thy *Ends*. Follow not thy worldly businesses merely for gain and advantage, thereby to get an estate; but chiefly in obedience to the command of God, (who requireth every one to labour in some honest calling) that thereby thou maist serve, and follow his Providence in the use of those means he hath appointed for the getting a comfortable subsistence for thy self and family:

2. For the *manner of following thy Calling*, observe these Rules;

1. *Be diligent therein*. To live without a Calling, or not to labour therein, are both sinful and unwarrantable.

For thine encouragement unto diligence in thy Calling *Solomon* tells thee, *Prov. 10. 4. The hand of the diligent maketh rich.* And *Prov. 13. 4. That the soul of the diligent shall be made fat.* Whereas idleness is the root both of beggary, and of all manner of wickedness: yea the Devils chiefest opportunity and advantage for tempting men unto sin, and therefore may be called, *the hour of temptation*. For when the Devil findeth men most idle, he will be sure to set them on his work. Therefore it was good counsel which *St. Jerome* gave to one of his friends, *Be thou alwayes about some lawful business, that when the Devil comes, he may not find thee idle.* If Satan at any time find thee not about that which is good, he will soon set thee about that which is evil.

Though thou must be diligent in thy Calling, yet take these two Cautions,

1 *Caution*. Beware of laying out the strength of thy heart, and spirit upon thy worldly businesses, which ought to be reserved for communion with God. Thou must so follow the works of thy calling, as one that hath other matters in thy head, businesses of an higher nature lying upon thee, even the great things of Eternity, the salvation of thy precious and immortal soul.

2 *Caution*. Though thou must be diligent in thy Calling, yet beware that thy worldly businesses and employments do not ingross thy

thy whole time, but allow thy Religious duties their proper and sufficient season. Be sure thou observe thy praying, and thy Reading times, yea and thy seasons for meditating on God, and communing with thine own heart. Oh let not thy worldly employments, prove Heavenly impediments. Put not off thy serving God for any earthly advantage whatsoever.

Happily thou wilt say, I must provide necessaries for my Family; I must have bread for my self and them. True; and must thou not have Grace and Christ too? Is not thy soul more than thy body? Is not Christ and Grace more necessary than thy daily bread? If thou wilt not raise thy estate upon the ruines of thy soul, and undo thy self for ever, for fear thou shouldst be undone here; then look to it, that, whatever wants, thy soul may have its due share of thy time. Let not holy duties give place to the world, let the world give place to them.

II. Follow thy worldly businesses with an Heavenly mind, as a Citizen of Heaven, and a Pilgrim on Earth. Though thou hast thy hand in the Earth, yet let thine heart be towards Heaven, often meditating on Heavenly things; and setting thy thoughts and affections on things above. To this end learn particularly these two things,

1. *To spiritualize all outward objects and occurrences, by raising matter of Heavenly meditations from the same.* There is no creature in which there are not manifest footsteps of the power, wisdom, and goodness of God. As a Christian seeth all things in God; so may he see God in all things, and thereby make some spiritual use, and improvement thereof. He may with the Bee suck sweetness out of every flower, not only for sensual delight, but also for spiritual profit.

2. *In the midst of thy worldly businesses, and employments, often lift up thine heart to God in some short ejaculatory Prayer, as for his direction, assistance, and blessing on thy pains and endeavours, so to keep thee from the pollutions and*
defile-

defilements of this World ; and that he would sanctifie every dispensation of his Providence unto thee ; whereby thou wilt carry on the interest of thy soul , with the concernment of thine estate. Ejaculatory Prayers , though they are short and sudden , yet proceeding from the heart, may be as fervent and prevalent as solemn Prayers.

III. *Be just and honest in thy dealing with men , avoiding as all guile and deceit , so all subtle equivocations , and mental reservations , tending to the wronging thy Neighbour : It is very observable how plentiful the Scripture is in pressing men to deal Justly , and Honestly with all men , even in Weights and Measures , and that both in the Old , and New Testament. as Jer. 19. 35, 36. Deut. 15. 13, &c. Rom. 12. 17. Phil. 4. 8. 1 Thess. 4. 6.* Yet what abominable frauds and deceits are daily acted in matters of commerce , and trading between neighbour and neighbour. As

1. *How many do use all the art they can to make their wares look beter and fairer than indeed they are , that so they may get more for their commodities than in truth they deserve ? which is one kind of deceit.*

2. *How many by lying , and equivocating do put off their bad wares at the highest prices ! commending that for the best of the kind , which they know to be stark naught ; and so sell their Consciences with their commodities for a very inconsiderable advantage. Surely those are sad gains that make a man lose peace of Conscience, and Heaven at last.*

3. *How many are apt to work upon the unskilfulness , and ignorance , or the necessity of the buyer ? If they find him unskilful in the commodity he is buying , how are they apt to work upon it ? and to demand an unreasonable price of him , far above the worth of it ? Or if the buyer hath more than ordinary need of such a commodity , how apt is the seller to take advantage of his urgent necessity ? making him to pay more for the same , than it is really worth , which is cruel injustice.*

Or when poor people expose their Wares to sale which they

they have wrought up, to buy Bread for themselves and Family: How many are there who take advantage of their necessity, offering them little more for the same, than their goods cost them before they were wrought up! which is an high degree of oppression, forcing them to sell their tears, sighs, and groans with their Wares, because they are necessitated to part with them at such low rates. Thus many sell their souls for the gaining a few pence, and then bless themselves in their good bargain.

4. *How many do deceive their neighbours in weights and measures, using false weights and false measures, and yet take the full price for their commodities? which is a plain cheat, that is abominable in the sight of God, as Prov. 20 10. Divers weights, and divers measures both of them are alike abomination to the Lord. As if he had said, Though men may make light of this kind of deceit, and haply boast of it, yet God abhors it, and the rather, because it is a sin that tends to the overthrow of humane society.*

5. *How many use unjust and uncharitable courses to raise the ordinary price of their commodities! as by forestalling the Market, or by ingrossing commodities; that having them all in their own hands, they may sell them at their own rates. Which is a branch of uncharitableness, raising their gain out of their brothers loss.*

6. *How many buy such goods as they know, or have just cause to suspect, that they are stolen! thereby making themselves accessory to the theft, and making thieves: if there were fewer Receivers, there would be fewer Thieves.*

7. *How many go about to make a gain by promise-breaking, who will readily promise to pay at a day, but make no Conscience of keeping their word, or their time; not regarding how much their neighbour suffers by being disappointed at his day. Christians should be men of their words; should consider before they promise, and then make Conscience of punctual performance.*

8. *How many seek to part off all the bad money they can, though they know it to be bad, even for good wares? Haply*

Haply you will say, you took it for good money. Though you did, yet except you can return it to the parties from whom you received it, it is a branch of deceit. Better it is to suffer wrong, than to do wrong in any kind. Because one hath wronged thee, will that be thy warrant to wrong another? whatever palliations or pretences men may have, yet the thing is palpably injurious: Justice requires that there be an equal and true value betwixt the price, and the commodity. When thou knowest the commodity thou buyest to be good, and the money thou payest for it to be naught, where is thy justice?

Thus you see what mysteries of iniquity there are in most Trades, which are too well known, and too much practised by many Tradesmen. For the preventing of which, I shall briefly give you some few general Rules to be observed in your dealing with men.

1. Ever observe that Golden Rule of our Saviour, Matth. 7. 12: *Whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets*, that is, This is that which every Book of the Law and Prophets require of us: this is the summe of that which in the Law and Prophets is delivered concerning our carriage and behaviour towards our Neighbour.

2. When at any time thou art summing up thy gains and gettings, put all thy unrighteous gains in the one scale, and thy soul, which thou hast by thine unjust and deceitful dealing exposed to sale for them, into the other: and withall consider how light all those gains and gettings are in comparison of thy soul. And this through Gods blessing may be a means to take thee off from all dishonest dealings. For what is the gain of many thousands, nay of all the wealth in the World to the loss of thy precious soul?

Young man, thou art now going forth into the World, and thine eyes and thine heart are set upon getting an estate, and gathering thee substance against the time to come: but beware thou lay not up an evil treasure, a treasure of lyes,

and oathes, and deceit, with thy treasure of money or goods. Resolve from thy very first to have none by thee but honest gain: if God increase thee, bless him for it; but resolve rather to be poor, than not to be honest and upright. For riches profit not at the day of death, but righteousness delivereth from death, *Prov. 11. 4.*

3. Consider that all the wayes, and works of unrighteousness, though acted never so secretly and cunningly, shall one day be made manifest to all the world. For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil, *Eccles. 12. 14.* At the great day of Judgement, all the wayes, and works of wickedness, all the deceits of men, though never so closely committed, shall be discovered to the view of all. Motives, unto just and honest dealing in your commerce with others.

1. Honest dealing is the likeliest way to thrive. Look into the Scriptures, and thou shalt find that Righteousness as well as Godliness, hath the promise of the life that now is, and of that which is to come, promises of things temporal as well as of things spiritual and eternal, *1 Tim. 4. 8.*

2. Wealth gotten by unjust, and deceitful wayes are usually accompanied with a secret curse from the Lord; so that they seldom continue long, but melt away many times in the same hands that got them, according to that of the Prophet *Jeremiah 17. 11.*

Take heed therefore, O young man, of seeking to enrich thy self by any unwarrantable wayes. What thou gettest thereby, may prove to thee as the flesh that the Eagle caught from the Altar, and carryed to her Nest, which having a live coale cleaving to it, set Nest and young ones on fire. The curse of God is like a secret Moth eating into such an estate as is got by fraud and deceit.

Quest. What rule is to be observed in setting a price up for our commodities.

Ans. The best rule I know, is to observe the ordinary price of the Market, which valuerth things with consideration

ration of all circumstances, as scarcity, plenty, time, &c.

CHAP: VII.

Sheweth the Vices whereunto young men are addicted. One is Drunkenness.

WHereas there are sundry Vices whereunto Young men are exceedingly prone, which are very displeasing unto God, let it be thy care and endeavour to shun, and avoid the same.

The Vices of Youth are these.

1. *Drunkenness.* I confess there are Drunkards of all Ages, old as well as young. But many get such habits of this sin in their youth, that they know not how to leave it when they are old. Touching this Vice of *Drunkenness* I shall briefly shew you,

1. *What it is.*

2. *What remedies may be used for avoiding the same.*

1. *Drunkenness* is a Vice whereby in drinking men so exceed the measure of necessity, and honest delight, as they distemper both their minds and bodies thereby. This is the usual sign which maketh a difference betwixt a lawful, and an unlawful measure of drinking. If any way it makes a man unfit to the duties of his calling, if the mind be thereby intoxicated, if the Brain be distempered, if the senses made dull and heavy, there is excess, which makes it *Drunkenness*.

1.1. *The heaviness of this sin doth appear by the fearful sad effects thereof, which are*

First, Excellently set forth by the Wise man, Prov. 23. vers. 29, &c. *who hath woe? who hath sorrow? who hath contentions? who hath babling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixt wine.* This Text I may call

The Drunkards Looking-glass, wherein they may see the woes and sorrows that attend them. As if Solomon had said, *you Drunkards promise your selves mirth, pleasure and jollity in your Cups: but for one drop of your mad mirth, be sure of Gallons of Gall and Wormwood, of woe and sorrow both here and hereafter. Other sinners shall taste of the Cup of Gods wrath, but you after your tasting, and turning off so many Cups of Pleasure, shall drink off the dreggs of the Cup of Gods wrath and displeasure.*

O young man, what a madness is it for the enjoyment of a little Wine, or Ale here, to drink the Vials of Gods Wrath, and lye in Seas of misery for ever!

More Particularly the Effects of Drunkenness are these,

1. It defaces the Image of God in man, and transforms him into the likeness of the Beasts that perish.

2. It hurts the body of man, causing many diseases, as Dropsies, Gouts, Apoplexies, Agues, Consumption of the Vital parts, Inflammations of the blood: So that though they may drink Healths, and pretend it is for their Health, yet they indeed drink Sickneses: for who have more infirmities, and deformities? who have richer faces, and redder eyes, than such as tarry long at the Wine?

3. It hurts the souls of men, filling them full of noysome lusts; Prov. 23. 33. Solomon speaking to the Drunkard, saith, *Thine eyes shall behold strange women*, that is, Harlots, implying drunkenness to be the occasion of Adultery: Though all Adulterers are not Drunkards, yet there are few Drunkards, but are Adulterers.

4. It is dangerous to the several faculties of the soul. For it besotteth the Wit, infeebleth the memory, dulleth the Spirits, drowneth the Judgement, and depriveth men of the use of their understanding, so that many times they differ not from Beasts.

5. It weakeneth mens estates. He that loveth wine shall not be Rich, Prov 31. 17. *The Drunkard and the Glutton shall come to Poverty*, Prov. 23. 21. Experience hath verified the truth of this.

6. It makes a man unfit, as to all good duties, so especially to that Christian watchfulness, which our blessed Saviour and his Apostles often call for, whereby he should be alwayes prepared to appear before Christ, whensoever he shall come to judgement. Therefore Christ forewarns all his to take heed that their hearts be not overcome with surfeiting and drunkenness, lest that day come on them unawares, Luk. 21. 34.

O Wretch, what if that day of the Lord should come upon thee in thy Drunken fit? Thou thinkest not that death will meet thee, that Judgement will meet thee the next time thou art Drunken. But what if it should be so, if thou shouldst be snatch'd from the Ale-bench and brought to Judgement? How wouldst thou give an account of thy self to God, when thou hast not reason enough left thee to give an answer to a man? Watch therefore, but that can never be, unless thou wilt first awake from thy Drunkenness.

The Remedies for avoiding the same are these.

1. Often meditate of the fearful woes denounced against Drunkards, and the dreadful judgements threatned against them.

Woe to the Drunkards of Ephraim, Isa. 28. 1. Woe to them that rise up early in the Morning, that they may follow strong drink, and continue untill night, till wine inflame them, Isa. 5. 22.

No marvel therefore that the Apostle putteth Drunkards into the Catalogue of them that shall not inherit the Kingdom of Heaven, 1 Cor. 6. 10. and Gal. 5. 21. And the Prophet avoucheth, that Hell hath enlarged her self, and opened her mouth without measure for them, Isa. 5. 14. Instance drunken Dives, whose soul immediately passed from Earth to Hell, where he could not get one drop of Water to cool his tongue in that tormenting flame, Luk. 16. 24.

2. Consider that Drunkenness is the Mother of most abominations, Rom. 13. 13. saith the Apostle, Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness. Where mark the course of the Apostles words, after gluttony and drunkenness, follows chambering

and wantonness. Thus Lot in his Drunkenness committed incest with his two Daughters. *Alexander* we read in a Drunken fit killed his dear Friend *Clitus*, for which, when he was sober, he attempted to kill himself. Famous is the story of one who once craved the Devils help to accomplish his desire. But the Devil would first have one thing done at his appointment. What's that quoth the man? Kill thy Father, saith the Devil; That's too horrible a fact, replies the man. Then lye with thy Mother, saith the Devil. That's most unnatural, quoth the man. Wilt thou then be Drunk, saith the Devil? That I will, quoth the man. And being Drunk, defiled his Mother, and Murdered his Father. The Moral of this Parabolical story is this, A Drunkard makes bones of no sin.

3. *Be diligent and industrious in thy calling. Thou wicked, and slothful servant*, saith our Saviour, *Matth. 25. 26.* If slothful, certainly wicked: for the slothful and idle servant is the Devils Captive, whom he carries about with him, and leads into every Tavern and Ale-house.

4. *Consider Gods all-seeing presence about thee wheresoever thou art.* Couldst thou sit long over thy Cups, trifling away thy precious time in vain, and fruitless discourses, didst thou but seriously consider Gods all-seeing presence about thee, to whom thou must one day give an account as of thy sinful actions, so of thy idle words, and mispent time?

5. *Avoid the Society and Company of Drunkards*, *Prov. 23. 20.* *Be not amongst Wine-bibbers*, that is, frequent not the company of such as are given to Drinking and Tipling. For though they do not find thee like unto themselves, yet if thou consort with them, they will make thee such.

There are two Arguments which are very prevalent with many young men to perswade them to go on in this so heinous and dangerous a sin: but being weighed in the balance of the Sanctuary, they will be found very light.

1. *Arg.* Taken from the hope of Repentance; they flatter themselves with a conceit, that they can repent when they

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A. 1. *Repentance is the gift of God, from whom every good and perfect gift cometh, Jam. 1. 17. And therefore ought to be accepted by us, when it is offered to us: and not to be delayed and put off from time to time. For as God is merciful to offer Grace, so he is just to punish the neglect thereof.*

2. *How many are there, who though they have fully resolved to Repent, and turn from their sins unto God in their old age, or in the time of sickness, yet have been prevented, and cut off by some sudden death? One Drunken fit may cut off that hope.*

2 Arg. *Is taken from their present impunity. They flatter themselves with a conceit that because God doth not presently execute vengeance upon them for their Drunkenness, therefore they shall not be punished, and thereupon take heart to go on in their sins; according to that of the wise man, Eccles. 8. 11.*

But let such know, that though God is slow in executing his Judgements on wicked and ungodly men, thereby to lead them to Repentance, yet will he be sure in the execution at last: and the longer he is fetching his stroke, the sooner will be his blow, and the deeper will he wound when he strikes. In which respect Gods wrath may be compared to a great Bell which is long in raising, but being up, it gives the greater sound.

CHAP. VIII.

Of Wantonness and Uncleaness, which is another Vice wherunto Young men are addicted.

III. **A** *nother sin wherunto young men are addicted is wantonness, and uncleaness, Prov. 7. 7. It was a Young man that followed the Harlot to her house. Young men are generally apt to this beastly sin, and*

and to make light of it when they have done, accounting it but a trick of youth, and a venial transgression; as if their youthful propensity thereto, and the commonness thereof in men of that age, might be their sufficient Apologie and excuse. Therefore I shall shew you,

1. *The Heynousness of it.*

2. *The Danger thereof.*

3. *Some Remedies against the same.*

I. *The Heynousness of this sin appeareth,*

1. *From the Titles given to it in Scripture.* It is called *Villany*, Jer. 29. 23. *Yea lewdness, filthiness, and uncleanness.* But most commonly it is called *folly*, and the actors thereof *fools*, Gen. 34. 7. 2 Sam. 13. 13. And Prov. 7. 7. *Solomon calleth the young Fornicator a Simple one, Void of understanding.* For what greater folly, than for the satisfying thy filthy lusts, to cast thy self headlong into innumerable evils here, and into eternal torments in hell hereafter?

2. *From the manifold threatnings in Gods word against it,* 1 Cor. 6. 9, 10. *Be not deceived, neither Fornicators, nor Adulterers, nor Effeminate, &c. shall inherit the Kingdom of God.* As if he had said, I know many of you are apt to flatter your selves with a conceit, that God who is the Father of mercy, will not be so severe, as for this sin, which is so natural, to cast you into hell, or shut you out of Heaven. But, saith he, *Deceive not your selves, neither Fornicators, nor Adulterers, nor effeminate shall inherit the Kingdom of God, that is, except they truly repent, and leave off those sins.* And Eph. 5. 5. *This ye know, that no Whoremonger, nor unclean person, hath any inheritance in the Kingdom of Christ, and of God.* And Rev. 21. 8. *It is said, Whoremongers and Adulterers shall have their part in the lake which burneth with fire and brimstone.* Thus you see how soearly this sin is threatned in the Word of God.

3. *The Judgements God hath executed upon men for this sin of uncleanness, shew the heynousness thereof.* For this sin the Lord brought a flood of water upon the old world, Gen. 6. 2, 3.

For

For this sin the Lord reigned Fire and Brimstone upon Sodom and Gomorrah, Gen. 19. 5, 24. God saw it meet that they who burned with the fire of Lust, should be consumed with the fire of Vengeance. We read this sin cut off three and twenty thousand of the *Israelites* in one day, 1 Cor. 10. 8. As there is no resolved sinner, but God follows him with his Judgements: So he follows Whoremongers and Adulterers with strange punishments. Witness that strange, loathsome disease so common amongst them, which was not heard of till these latter Ages.

4. There is no sin that is so directly opposite to holiness, and to the holy Spirit of God as this. Nor any sin that makes us so like the Devil, who is often in the Evangelists called an unclean Spirit, Matth. 10. 1. and 12. 43. Both because very much delighteth in uncleanness, and likewise maketh it his chief design to entice and draw men thereunto.

II. The danger of this sin appeareth from the sad effects and consequences of it, some whereof are these,

1. It bringeth judgements on the body, destroying its health and strength, filling it with rottenness, it is the seminary of many incurable diseases. An Incontinent person is a sink of all Corruption, a bag of Filth and Rottenness, and hath more diseases attending him, than an Hospital. For the righteous God hath appointed, that they who sow to the flesh, should of the flesh reap a plentiful Harvest of Corruption.

2. As it causeth a Corruption in the body, so likewise a Consumption in the goods and estate of a man. Who so keepeth company with Harlots, spendeth his Substance, Prov. 29. 3. Lust not therefore, saith Solomon, after a strange woman in thine heart, for by means of a whoreson woman a man is brought to a piece of bread, Prov. 6. 26. Thus it was with the Prodigal, who no sooner fell into the company of Harlots, but presently consumed, and wasted all his substance. When *Lais* that famous Curtizan of Corinth asked *Demosthenes* a great sum of money to lye with her one night, he answered he

* wisel

wisely, that he would not buy repentance at so dear a rate.

3. As this sin bringeth a Consumption on the body and goods, so likewise doth it bring a rotten reputation on the name, and a reproach never to be done away. For be his proper name what it will, a *Whore-master* will be his common name, Prov. 6. 33. *Who so committeth Adultery, lacketh understanding, a wound and dishonour shall he get, that is, He shall be wounded in his name and credit; and the disgrace which he hath brought upon himself by his filthiness, and uncleanness shall abide upon him.*

4. It brings destruction on a mans soul, hurrying it into eternal torments in Hell; the fire of Lust is fuel for the fire of Hell. He that committeth Adultery with a woman, destroyeth his own soul, Prov. 6. 22. that is, casteth himself headlong both body and soul into that lake which burneth with fire and brimstone. Sinner, that fire below, as hot as 'tis, would if it be well considered, be a cooler to this fire of Lust. When thou feelest Lust burn within thee, then think of everlasting burnings.

O young man, dost thou love thy self, or any thing that thou hast? Dost thou love thy body? abstain then from Fornication, and uncleanness, whereby thou sinnest against thine own body, and bringest a Consumption and Rottenness upon it. Dost thou love thy goods? then flee Fornication, which is like to leave thee a beggar. Dost thou love thy credit? abstain, for it is a dishonourable sin, and will mark thee for one of the fools in Israel, and cause thy name to rot and stink above ground. Lastly, dost thou love thy soul? abstain, for that it's carrying down to the depth of hell.

III. For the Remedies against this sin, the Scripture affordeth many, I shall hint some of the most principal.

I. Resist those wanton and unclean thoughts, which do either arise from thine own wicked heart, or are cast in by Satan. Do not revolve them in thy mind, nor suffer them to lodge within thee, but with detestation presently reject them,
and

and cast them away. Who having fire cast into his bosome, will not so soon as he discerneth it, cast it out? Quench these sparks at their first kindling, lest they break out into such a flame, which will not be quenched.

2. Be very watchful as over thy outward senses, so especially over thine eyes, which are the doors and windows of the soul to *It in Lust*. Hereupon Job though an holy man, and in Years, durst not trust his eyes without a guard, but engaged himself by solemn Promise and Covenant not to stand gazing on the beauty of a woman, Job 31. 1. Alexander refused so much as to see *Darius* his wife, a Lady of incomparable beauty, fearing lest he, who had Conquered the Husband, should be overcome by the Wife. Upon this ground it seems *Zelus* imposed that Law upon the *Locutenses*, that the Adulterers eyes should be pulled out, because sin entred in at those Casements, therefore he would stop up the Windows.

Hearken, O young man, hearken to that advice which we find given, *Ecclesiasticks* 9. 8. Turn away thine eyes from beholding a beautiful woman, and look not upon anothers Beauty, for many have thereby perished.

3. Possess thy soul with a serious consideration of Gods all-seeing presence about thee, wheresoever thou art. It is the very Argument which Solomon useth to dissuade the wanton young man from his filthy course of life, *Prov.* 5. 20, 21. Why wilt thou my Son, be ravished with a strange woman, and embrace the bosome of a stranger? For the wayes of man are before the eyes of the Lord, and he pondereth all his goings. Though the unclean person commit this sin never so secretly, that will avail him little. It was the fear of God, arising from the consideration of his all-seeing presence, that kept *Joseph* from hearkening to the Adulterous solicitations of his Mistress. How can I, saith he, do this great wickedness, and sin against God? *Gen.* 39. 9. Art thou out of fear of being espied or discovered by the eye of man, yet consider the All-seeing eye is upon thee.

4. *Shun all means, occasions, and provocations unto Lust and uncleanness.* He that will shun any sin, must avoid the occasions thereof, else he will tempt God to give him up thereunto. The occasions and provocations of Lust are divers.

1. *Fulness of Bread and Drink, eating to gluttony, and drinking to drunkenness.* As Temperance is the best preserver of Chastity: So intemperance in Eating and Drinking is the nurse of Uncleanness, the Oyle wherewith the flame thereof is kindled and increased, Jer. 5. 7. 8. *They were as fed Horses in the Morning, every one Neighed after his neighbours wife.*

2. *Filthy and obscene talk is another occasion, and incentive of Lust.* For as the Apostle speaketh, 1 Cor. 15. 23. *Evil communications corrupt good manners.*

3. *Lascivious Pictures, wherewith too many do adorn, or rather disface their Houses.* For what are they indeed but dumb Orators to perswade to Lust? and lively Presidents out of which a wanton heart will easily take out a pattern of Uncleanness for its own imitation? Beware therefore, O young man, of gazing on Lascivious pictures: rather turn away thine eyes from beholding inticing and bewitching vanities.

4. *Stage-plays.* Many of which are stuffed with filthy and obscene speeches, and set forth with many lascivious gestures, by which they are very apt to infect the mind with effeminate Lust, and dispose the heart for unclean and filthy actions. The Stage is a decoy for the Stews.

5. *Another Remedy against fleshly Lusts, is to busie thy self diligently in thy calling.* By this means the body of man is exercised, and his mind employed, and so kept from idleness, which is a great cause of Lust. When men are idle, they have no business but to sin: but when men are busie in their Calling, then they have no leisure to sin.

6. *Flee unto God by earnest and hearty Prayer for power and strength against the power of thy Lusts and Corruptions.* Beg of him

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him that he would be pleased to cast the unclean spirit out of thee, and endue thee with his holy spirit, which may enable thee to fight against the flesh, and to mortifie and subdue all sinful Lusts, all inordinate affections, and evil-concupiscence.

7. If these means prevail not, use the benefit of lawful Marriage. To avoid Fornication, let every man have his own wife, and let every woman have her own Husband, 1 Cor. 7. 2. And vers. 9. Such as cannot contain themselves, let them Marry: for it is better to Marry than to burn.

CHAP. IX.

Of Prophane and rash Swearing, which is another Vice whereunto Young men are addicted.

IV. **A** Nother Vice whereunto young men are addicted, is Prophane and rash swearing, which our Saviour expressly forbiddeth, Matth. 5. 34. Swear not at all, that is, not in your ordinary communication: But let your communication be yea, yea, nay, nay, for whatsoever is more than these, cometh of evil, that is, the Devil, that evil one, vers. 37.

This vain swearing is a Vice which ill becometh any, much more those who make a Profession of Christianity: for a Christians speech should be seasoned with Grace, and not with prophane Oaths: it should be savoury, ministering Grace to the hearers, and not unsavoury, ministering nothing but sin, or scandal.

Swearing in ordinary discourse is an undoubted evidence of a Prophane person, who maketh no Conscience of any sin: for what sin will he forbear, who will not forbear this unprofitable sin of Swearing? whereas other sins have their several baits and temptations to allure men thereunto: some the bait of profit, some of honour, some of pleasure. This

of swearing hath neither of them. It brings no profit at all, but great loss; even the loss of Gods favour, and the loss of a good Conscience. Neither doth it yield any pleasure and delight, unless a man should, (like the Devil himself) take a hellish pleasure in acting sin, and wickedness. And what credit doth it procure, unless amongst such debauched ones whose applause is a reproach? Therefore I may with confidence affirm, *that he who maketh no Conscience of Swearing, which hath no worldly advantage to induce thereunto, will make less Conscience of other sins, which have stronger temptations, and feed the sinner with expectations of advantage from them.*

O young man, let me prevail with thee deeply to abhor, and watch diligently against this wicked, and most unreasonable practice. Remember the account thou must make at the dreadful day. An account must be given of every idle word, much more of every vain and bloody Oath.

I know there are several vain excuses common in the mouths of men for this sin, which if they be weighed in the Balance of the Sanctuary, will be found very light.

I. Some excuse themselves, that they use only small, and little Oaths, as faith, and troth, forbearing great Oathes, as to swear by the name of God, &c.

A. 1. *Little Oaths are sins.* Our Saviour hath expressly forbidden all kind of Oathes, saying *swear not at all*, Matth. 5. 34. suppose that to swear by Faith and Troth be not so heynous a sin, as to swear by the name of God, yet it is a sin; seeing Christ himself hath forbidden, and condemned it.

2. *Little Oathes are great sins.* God will not hold such guiltless. To be held guilty before God notes two things,

1. *To be under a merit of everlasting wrath.* By thy little Oathes thou deservest the wrath of the great God.

2. *Guilt notes an obligation to wrath.* These Oaths are bonds by which thou art bound over to the Judgement of the great day: and when there it shall be demanded, *Guilt-*

ty, or not Guilty? these only will prove thee Guilty.

3. *Little Oathes are leading sins.* As he that accustometh himself to pilfer small things, by the just judgement of God, will at length fall to steall greater things, from a pinn to a penny, from a penny to a pound. So he that accustometh himself to these smaller Oathes, by the just judgement of God, will at length fall to swear most horrid, and hëllish Oathes, and stick at none.

II. Some excuse themselves by saying, they shall not be believed, except they Swear, and second their words with an Oath.

A. *Thou wilt rather be less believed for thine Oath.* Certainly every honest man will be jealous and suspicious of the truth of that mans words who hath seconded them with an Oath: because he who maketh no Conscience of an Oath, will make as little Conscience of a lye;

III. Some alledge that Oathes are a grace to their speech.

A. 1. *Just such a grace as a Blister, or Carbuncle is to the face.*

2. *That Grace and Credit is dear bought, that is gained by pawning their souls to the Devil.*

IV. Some excuse themselves by saying, they utterly detest Swearing, but they have so long accustomed themselves therunto, that they know not how to leave it.

A. In pleading long custome, thou dost not at all excuse, but the more accuse thy self. Custome will not excuse the Thief for his Stealing, nor the Adulterer for his Whoring, how shall it excuse the Swearer for his Swearing? For every sin by how much the more Common, and Customable, by so much the more heynous and detestable. If once to swear vainly be a sin, than is customary Swearing a crying sin, and must needs incurr the higher condemnation.

To help such as have long accustomed themselves to Swearing in their ordinary Discourse, I shall give them these few Directions,

I. Be-

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4.

1. Believe thy present condition to be very sad, and dangerous, so long as thou livest in this sin. What hope of salvation canst thou have without true and unfeigned repentance?

2. Keep a narrow watch over thy tongue, that thou maist not offend in this kind any more. And if thou hast been so long accustomed to it, that thou even despairst of leaving it off at once, labour to leave it by degrees. Resolve whatsoever occasion is offered, to keep such a narrow watch over thy tongue, that (with the assistance of Gods Grace) thou wilt not swear for the space of an whole day. And when thou hast got so far the Victory over thy former evil custome, then take a longer, and a longer time: and so at length by the assistance of Gods Grace, thou wilt quite forget thine old and wicked custome.

3. Seriously lay to heart those Judgements that from time to time have been executed on swearers, which have been many and grievous. Some dying with flaming heat in their mouths, as though the fire of Hell were there already kindled. Others dying with swollen tongues, and distorted mouths, God shewing the foulness of their sin by the strangeness of the punishment.

I have read of a Young man, who was a common Swearer, upon every light occasion taking the name of God in vain; which so far provoked the Lord against him, as that he sent such a Canker into his mouth, as eat out his Tongue, the very instrument wherewith he had so abused the name of God. I have likewise met in divers Authors the relation of a young Gentleman of *Cornwal*, who being in the company of other Gentlemen, swore most dreadfully, for which being reprov'd by some in the company, he swore more and more. At length as they were going over a Bridge in their journey, which went over an arm of the Sea, this Swearer so spurred his Horse, as he sprang clean over the Bridge with the man on his back, who as he was going cryed, *horse and man and all to the Devil.*

Such remarks of the Divine vengeance thou maist fall under

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under here ; but O what remains to be look'd for here-
after ? These Oaths which now vanish with the speaking,
and fly into the wind , will all meet thee in the belly of
hell , and there those darts which thou hast thrown up
against Heaven , will all be fired, and stick in thy heart for
ever.

O Young man , consider therefore what folly and mad-
ness it is for thee to hazard thy body , and expose thy soul
(which is of more worth unto thee than ten thousand
Worlds) to the suffering of all these fearful punishments,
both in this life , and the life to come for just nothing, for
a vain and unprofitable sin , which bringeth good neither to
soul, or body.

CHAP. X.

*Of Lying , which is another Vice whereunto Young men are ad-
dicted.*

VI. **A** Nother Vice whereunto Young men are addicted
is *Lying*, which doth usually accompany *swearing*;
Therefore *Hos. 4. 2.* We find *swearing* and *lying*
yoked together. Common Swearers, I know , do ordi-
narily twit those who make Conscience of an Oath , *that*
though they will not swear , yet they can lye. But sure we are
that they who make no Conscience of an Oath , will make
less Conscience of a lye : they who make no bones of disho-
nouring God by taking his name in vain , will make no
bones of deceiving their Neighbour by a lye.

In the opening this Vice, I shall shew you,

1. *What a Lye is.*

2. *What be the kinds and sorts of Lyes.*

3. *The greatness and heinousness of the sin.*

4. *Some Motives and Arguments against it.*

1. For the first, *A Lye is a deceitful expression of ones mind*
against

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against his mind. Or, It is a speaking an untruth wittingly and willingly, with a purpose to deceive.

II. For the sorts or kindes of Lyes, They are commonly three, viz. An *Officious*. A *Sporting*. And a *Pernicious* Lye.

An *Officious* Lye, is that which is intended to prevent some danger, or procure some good either to our selves, or neighbour. Many of these are mentioned in Scripture, as the *Midwives of Egypt's* Lye, *Exod. 1. 19.* *Rahabs* Lye, *Josh. 2. 4.* *Michals* Lye, *1 Sam. 19. 14.*

A *Sporting* Lye, or a Lye in jest, is that which is made meerly to make one merry, to pass away time, with the like; such are old Wives tales of *Robbin-hood*, *Fortunatus*, and the like.

A *Pernicious* Lye, is that which is made for some evil, hurtful, and dangerous intent against our Neighbour.

Q. Are all these kind of Lyes sinful?

A. Yea.

1. For the last none can doubt. It's a sin against truth in the general nature of it. And a sin against love and mercy in the end and intent thereof.

2. For the second namely a *Sporting* Lye, no great doubt is made, for to say the least of it, Besides that it is a sin against truth, it is also an unwarrantable, and an idle mispending of precious time, which ought rather to be redeemed.

3. For the third, namely an *Officious* Lye, though some make doubt thereof, yet it appears to be sinful, and unlawful.

1. The Scripture maketh no difference or distinction of a Lye when it condemns it: but indefinitely, and generally forbids, and condemns *all manner of Lying*, therefore the *Officious* Lye is a sin.

2. That which is committed against God, though it make never so much for man, is sin. But every Lye is committed against him: for in every thing we do, we have to deal

deal with God, and must approve all our actions to him; therefore before him to say any thing with our Tongue, which in our Consciences we know to be otherwise, is to sin against God, who is a God of truth.

3. Men may not Lye for God, much less for a man, Isa. 1.8. *I hate Robbery for Burnt-Offering*; and he that hates to be served by Theft does as much hate to be served by a Lye.

Obj. Many Saints, and holy servants of God have used this Officious Lye, as *Rebecca*, and *Jacob*, Gen. 27. 18, 19. *Abraham*, Gen. 20. 2.

A. *The best have their sins, and we are to follow their Vertues, and to fear their faults.* Their faults were never recorded for our imitation, but for our Caution.

Obj. Yea; but God commended and rewarded many for their Officious Lye.

A. *It is not so.* God never commended, nor rewarded any for their Lye. Indeed many did excellent works by this means, (which had yet been better had they not used a Lye) as *Rahab*, the *Egyptian Midwives*, and others. In their works they gave great testimony of their faith, though in their Lye of their frailty. Now it was their faith which God commended, and the things they did, not the manner of doing them, for therein they failed, and God was merciful to them. So much for the several kinds of Lyes.

III. For the third particular, namely *The greatnes and heynousnes of this sin of Lying.* Surely of sins that are lightly accounted of in the World, and commonly committed, it's one of the most heynous, which appeareth.

1. *In that it is so full of insanity, that such as make no Conscience of any sin, yet cannot endure to be charged with a Lye.*

2. *It tends to the utter overthrow of humane Society.* For what comfortable Society, or commerce can there be, where men regard not what thy say? How shall a man know what to look for, or what to trust to, unless men speak the truth one to another? He that uses to Lye, how can he be believed when he speaks truth?

3. *Lyars in Scripture are reckoned amongst Murtherers, Idolaters, and other heynous sinners, whose lot and portion, without true and unfeyned Repentance, will be hell-fire to all eternity, Rev. 21. 8. But the Fearful and unbelievers, and Murtherers, and whore-mongers, and Sorcerers, and Idolaters, and all Lyars, shall have their part in the Lake which burneth with fire and brimstone.*

O Young men, I appeal to your Consciences, whether you have not many wayes made your selves guilty of this most heynous, and odious sin of Lying, but especially in your buying, selling, and trading. Have you not oftentimes said in selling your commodities, *It is good, yea good, and no better to be had for money, when you know is naught?* Have you not often said, *That such a commodity stood you in so much, whenas indeed it cost you far less, and that you were offered such and such a price for the same, whenas in truth it was not so?*

Motives or Arguments against the sin of Lying.

1. *It is as expresly against the letter of the Law as any other sin. Read Lev. 19. 11. Ye shall not steal, neither deal falsely, neither lye one to another. And Col. 3. 9. Lye not one to another.*

2. *Lying is a mark of the Devils Children, Joh. 8. 44. Ye are of your Father the Devil ——— he abode not in the truth, because there is no truth in him. When he speaketh a lye, he speaketh of his own, for he is a Lyar and the Father of it. God is a God of truth, and his Children are Children that will not Lye, Isa. 63. 8. Satan is said, Act. 5. 3. To fill the heart to Lye. why hath Satan filled thine heart to Lye to the Holy Ghost?*

Speak Lyar, when thou speakest a Lye, whose Language is this? 'tis the Devils Mother-tongue: whenever thou hast a Lye in thy mouth, 'tis a sign the Devil is in thine heart. But whose Child art thou the while? none of Gods, he is the God of truth: 't is sure thou art the Devils Child, for he is a Lyar, and the Father of it. O Friend, is it nothing

to be the Devils Child? and to have thine own tongue proclaiming it? It will not be long, if thou use this trade, ere thou be carryed down to thy Fathers house, the place of Lyars, Rev. 21. 8.

3. Consider the reward of a Lyar even among men, which is not to be believed, when he speaks the truth. Common experience sheweth, that one being once found in a Lye, is hardly after believed, but is scorned as a man of no credit.

4. As this sin is hateful in it self unto God, so it makes the practisers thereof to be odious and abominable unto him. Prov. 6. 16. These things doth the Lord hate, yea, they are abomination unto him, A proud look, a lying tongue, &c. Though God hates and abhors all sin, yet some are more abominable unto him than others, amongst which Lying is one. And Prov. 12. 22. Lying lips are abomination to the Lord.

O Young men, how should the consideration of these things effectually prevail with you, to keep a strict watch over your selves, that you break not forth into this sin of Lying, but as the Apostle exhorteth, Eph. 4. 25. Putting away lying, speak every man truth with his Neighbour.

Obj. Some object, and say, There is no living, or at least, no thriving, without lying. To tye our selves alwayes to speak the truth, must needs be a great hinderance to our profit.

A. That profit thou gettest by lying, will be little profitable unto thee. For thereby thou sellest thy soul unto the Devil; and that is a miserable bargain, where the soul is given in to boot for some trifling gain, which cannot be ransomed with the whole World. Men commonly think that that gain is sweet, and comes easily in, that is gotten by lying. But alas, what sweetness, or comfort can there be in that gain, that brings Gods curse with it? Will thy gain (if it were the gaining of the whole World) be able to counter-bail the loss of Gods favour, and thine own salvation?

O Young man, think on these things. And whatever thy Trade be, have nothing to do with the trade of lying.

Now that thou art setting up thy trade, let not Lying, (which hath a great stock going in almost every Trade) have any thing in thine. Resolve to be true and honest: content thy self with righteous gains. But if thou wilt yet be a Lyar, never henceforth count, that God, but the Devil is thy Father: and know, that though thou lye unto men, yet God will not lye unto thee; he that is true in his promises, will be true in his threatnings. God hath said, *Lyars shall be shut out of his Kingdom, and shut up in the lake of fire*: God will not lye unto thee. If this be thy practice, hell will be thy place, and thy portion, as sure as God is true.

CHAP. XI.

Of the well ordering our Thoughts, words and actions.

HAVING shewed the heinousnes of sundry Vices whereunto young men are much addicted, that so they may carefully avoid the same;

I come now to another direction for the leading a godly and gracious life, which is this, *Keep a strict watch over thy self in those things which concern thine own person.* For thy help therein observe these Rules.

I. *Be careful of thy thoughts.* Care of, and about thoughts, is a special discovery of a godly man

For the better keeping thy thoughts in order, put these things in practice.

1. *Give God thy first thoughts,* by prepossessing thine heart at thy first awaking with thoughts of his infinite purity, wisdom, power, mercy, truth, or the like excellencies in him. Thus did David, Psal 139. 18. *when I awake, I am still with thee*, that is, so soon as I awake, my thoughts are upon thee, meditating on thy word and works; whereby his heart was exceedingly fenced and guarded both against the suggestion of Satan, and the wicked rising of his own heart.

Holy

holy and spiritual thoughts in the Morning will so season
 thine heart, that thou maist retain the savour of so good a
 beginning all the day after.

3. Do thine utmost to keep bad thoughts out of thine heart:
 but if they have entred in, and got possession, suffer them not to
 lodge and continue there, but thrust them out of doors by head and
 shoulders, so soon as they appear.

3. Make it thy business frequently to raise, and extract holy
 and useful thoughts, as from all Gods dealing with thee, so
 from what thou seest or hearest, yea from all accidents and oc-
 currences. As the Philosophers Stone is said to turn all Mer-
 tals into gold; so by this Heavenly Chymistrie maist thou turn
 all earthly things into some spiritual advantage, and ex-
 tract the pure Gold of spiritual thoughts from common ob-
 jects and occurrences.

4. In regard the spirits and thoughts of men are very active,
 alwayes busied, if they be not set upon good objects, they will
 be working upon bad, it will be thy wisdom to get such a trea-
 sure of Divine truths, and Gospel mysteries, as may furnish thy
 heart with abundance of matter for holy, and spiritual thoughts;
 and to be much in exercising thy self upon them. *Matth. 12. 35.*
 A good man, saith our Saviour, out of the good treasure of his
 heart bringeth forth good things: that is, sendeth out suitable
 emanations for the good and comfort of his own soul, as
 well as others. Mens layings out are according to their
 layings up. Such as have a stock of spiritual provision, I
 mean, have treasured up many precious promises, many
 Gospel-mysteries, and Scripture-truths in their hearts, will
 be able to bring forth, as savoury discourses in company
 for the benefit of others, so many spiritual thoughts when
 they are alone, for the good and comfort of their own
 souls.

Therefore, O Young man, forget not daily to render
 unto God thy thought-service, as well as thy tongue-service:
 and the rather, because thou hast more opportunities for
 the one, than the other.

5. *Whensoever thou goest unto God in Prayer, amongst other thy sins, bewail the multitude of vain, worldly, wanton thoughts that lodge in thine heart, and there revel it day and night. Think it not enough to confess the outward acts of sin, but likewise the inward, contemplative wickedness, and speculative filthiness which is in thine heart. For the outward acts of wickedness are no more transgressions of the Law, than the inward thoughts which do beget and produce the outward acts. And sinful thoughts are the more abominable for that they are the fountain and original of all actual sins.*

Therefore, O Young man, thou hast cause to humble thy self for thy *sinful thoughts*, as well as for thy *sinful words and actions*. And having confessed them unto God, then amongst thy petitions, let one be for grace to enable thee to keep down all wicked, wanton thoughts; and to give thee his sanctifying spirit, which may spiritualize thy carnal heart, making it more holy and Heavenly, fit to produce Heavenly thoughts.

II. *As thy thoughts must be well ordered and governed, likewise thy words, which is of special importance for preservation both of our outward and inward peace: and wherein consisteth much of the truth and reality of our Religion. For if a man seem to be Religious, and bridleth not his tongue, but breaketh out into bitter and reviling speeches that mans Religion is vain, or to no purpose, Jam. 1. 26. Though his profession be glorious, yet it will little advance his soul. Therefore Solomon adviseth, next to the keeping our hearts, to keep our tongues, Prov. 4. 23, 24. we ought to be the more careful of our tongues:*

1. *Because we are very prone to offend therein, corrupt speaking being the ordinary issue of our corrupt nature.*

2. *Christ hath delivered it as a certain truth, That for every idle word that men shall speak, they must give account in the day of Judgement. And that by our words we shall be justified, and by our words we shall be condemned, Matth. 12. 36, 37.*

Because mens words do declare what their inward disposition is, therefore by their words are they justified or condemned.

Beware therefore, O young man, that thou dost not vainly, and causelessly increase thy accounts either by rotten and unfavoury, or by idle and unprofitable discourses. But rather let it be thy care with the Prophet David, To take heed to thy wayes that thou offend not with thy tongue, Psal.

39*1.

For thy better help therein take these few Directions.

1. Be not too free of thy tongue, but let thy words be few, knowing that in multitude of words there wanteth not sin; but he that refraineth his lips is wise, Prov. 10. 19. And Prov. 17. 27. He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit, knowing when to speak, and when to keep silence, and vers. 28. Even a fool when he holdeth his peace, is counted wise, because he hath this happiness, not to discover his want of wisdom. Many a mans folly and ignorance would not appear, could he but keep his own counsel. Silence is an excellent vertue, and saveth many a mans credit, reputation, and conscience.

2. Let your converse one with another be more fruitful; communicating your experiences, your comforts and supports one to another, exhorting one another, and provoking one another to love and good works. This questionless is one end of Gods bestowing his gifts, and graces upon us, that we might impart what we have received to the spiritual good and benefit one of another. And hereby shall we increase and improve our own gifts, and graces: by communicating we increase our store. We may warm our own hearts by our endeavours to warm our Brethren.

That your discourses may be the more profitable, have ever in your mind some useful questions to propound to others: but therein be sure to have respect to the abilities, and capacities, and the edifying of your selves, or them, to whom you propound your doubts. If they be learned

Divines,

Divines, or experienced Christians, then you may desire the opening and clearing some difficult place of Scripture or the resolving some case of Conscience, or the explaining some hard point in Divinity. If they be your equals in understanding, then suit your Discourse to their capacities, and let it be your wisdom to observe wherein mens abilities chiefly consist, and to apply your selves to them accordingly, whereby you will much advantage your selves, and give others occasion to improve those gifts and talents which God hath bestowed on them.

3. *When others are talking of worldly or common matters, labour to turn the stream of their discourses to some spiritual and savoury subject, to talk of God, or Christ, or Heaven, or of the way and means that lead thercunto.* It is much to be lamented that professing Christians should so often meet together to so little purpose. How is their time generally taken up with discourses of worldly matters, without a word of God, or Heaven!

4. *Be not over forward either in revealing that which another hath committed to thy trust, or in revealing thine own secrets to another, lest in the end by proving to be unfaithful, thou be enforced (but too late) to repent thy folly.* That which thou wouldst not have told to another, tell no body, for if thou canst not, why shouldst thou think another will conceal what concerns thee?

5. *Let no corrupt communication proceed out of thy mouth,* Eph. 4. 29. *Neither filthiness, nor foolish talking, nor jesting,* Ephel. 5. 3 4. It is better to forbear speaking, than to vent that which is vain, and unprofitable, or worse than silence. Abstain therefore from all evil speakings, especial from obscene and wanton speeches, which the Apostle calleth *filthiness*, and reckoneth amongst those evil speakings, which he would not have named amongst Christians. Yet how full of them are the mouths of many young men? who make it their repast and reputation to utter wanton speeches, to tell filthy tales, and to sing Songs of love and lightness,

full

all of abominable filthiness ; which plainly sheweth the pollution and uncleanness of their hearts, for *out of the abundance of the heart, the mouth speaketh*, *Matth. 13. 34.* Obscene and unchaste words are the vent of an unclean heart, and as bellows to blow up its filthy fire into a greater flame.

Know then, O young men, it doth highly concern you in special, to be watchful over your words in this kind. For of all sorts of corrupt speeches, this filthy speech is the most beastly and corrupting. Observe the Songs that young men and Maidens have most frequently in their mouths, and you shall find them to be full of filthiness. Is it any wonder then that so many fall into divers kinds of unclean and beastly actions, whenas their words are so seasoned, or rather poisoned with this filthiness? How can chastity be preserved when such provocations to lust are continually used? *The soul of just and righteous Lot was vexed with the filthy speeches of the Sodomites*, *2 Pet. 2. 7.* And how canst thou think that thou hast a righteous soul in thee, if thou take delight in uttering, or hearing filthy speeches?

2. *Another kind of evil speaking which the Apostle mentioneth is foolish talking*, whereby he meaneth vain, and unprofitable discourses of whatsoever cometh into mens heads, which tend to no good purpose, but are used only to pass away time. Many, I know, are apt to think that vain and idle words are not to be reckoned of. But let such remember, that God registreth them all, and will bring them one day to a reckoning for the same, before his judgement-seat.

O Young man, how doth it then concern thee to be watchful over thy words, and speeches? Oh think not vain and unprofitable discourses to be so light as not to be regarded. Consider to what end God made thy tongue; namely to glorifie him, and edifie thy Brother. Consider also what a precious thing time is (which we ought by all means to redeem) and thou shalt find that to pervert the right end of the tongue by babling foolish things, and to mispend

mispend so much precious time thereby, is no light or small sin.

3. *Jesting*, is the next kind of evil-speaking mentioned by the Apostle, *Eph. 5. 4.* whereby he especially meaneth such jesting as tends to the abusing of Scripture, or deriding such as fear God, or mocking of our neighbour. The word *εὐτραπελία*, in the Text, *Aristotle* sets down for *Virtue*, which the Apostle there condemneth for a *Vice*. And truly *jesting* (especially without great watchfulness as to the matter, and measure of it) doth very ill become Christians. For,

1. It's not agreeable to our profession, which requireth a very grave, and serious spirit, and behaviour.

2. It's apt to put the heart out of tune, to discompose it for those weighty and spiritual concerns which we have before us, and to dispose us for vanity and frothiness.

3. It's an occasion of mispending much precious time, and of abusing that gift of wit which God hath given for the good and profit of others, and not for the hurt and disgrace of any.

Pleasantness of converse, so it be innocent and tending to good, is both allowable and commendable: but that liberty of wit which we intend for a recreation should be but as sauce to our meat, but little as to the measure of it, and profitable as to the end of it, namely to whet the appetite to that which is better.

III. As thy thoughts, and words must be well ordered, so likewise thy actions, and that in the whole course of thy life. This the Apostle intendeth, *Phil. 1. 27.* Let your conversation be such as becometh the Gospel of Jesus Christ, that is, as you have embraced the Gospel of Christ, and made a profession of Religion; so see that your conversation be suitable and answerable thereunto: thereby manifesting the power of the Gospel in you. Oh how sad a sight is it to see men making a profession of Religion, instead of adorning the

come with a godly life, disgracing it, and denying the power thereof in their loose and carnal conversation! Let such talk what they will of their faith, that they do believe in Jesus Christ, and therefore doubt not their condition is as good as the best; yet let them know that that faith will not save them, which brings not forth a godly life. *Though faith alone justifies, yet faith which is alone, not accompanied with good works, doth not justify, nor save. It is a dead faith,* Jam. 2. 20. Wilt thou hope to live by that faith which is dead?

Young men, let it not content you to be *only believing*; but be *doing* Christians: be not *professing only*, but be *living* believers. Hast thou grace? prove that thy Grace is true by this that thou hast not received the Grace of God in vain. Let thy love prove thy faith, and thy labours of love prove thy love, and the fruit of thy labours prove that thou hast not either believed, or laboured in vain. Be a Christian for action; let Religion be not only thy profession, but thy business. Let it not be the business of thy Sabbaths, or of thy praying times, but let it be the ordinary business of thy life; let thy whole course evidence that Godliness is not an airy, or empty notion, an insignificant and useless form or shew, but that there is a spirit of life, and power in it, which worketh in thee mightily.

That thy actions, and the way of thy life may be according to Godliness, I shall give thee,

1. Some *general*.
2. Some *particular* Directions.

General Directions are these.

1. *Engage thy self deeply in a design for Eternity.* Resolve for Heaven, and the way that leads to it. Be not longer a man for this world, but for the everlasting Kingdom; and study out with plainness of heart, what is the surest way to the blessedness to come.

Godliness is the way to blessedness, and therefore let that be thy great study, how thou maist live godly. Till thou

thou hast in good earnest taken up a Godly design, thou wilt never do any thing to purpose in it. The most of men are so far from living a godly life, that they have not yet designed any such thing. Some good may be done at times by them, but it is only as it falls in their way, by accident rather than upon any serious good intent. This God regards not at all; nothing is acceptable to him, no nor like to be profitable to us, but what is done upon design, upon this Godly design.

II. *Let thy whole life be a prosecuting and serving thy Godly design.* And that thou maist the more effectually prosecute it and prosper in it,

1. Let Faith and Love be the Root of thy life, and the several actions of it.

2. Let the word and will of God be the rule of thy actions.

3. Let the glorifying and enjoying God be the end of them.

1. *Let faith and love be the root of thy actions.*

1. *Let faith be the root of them,* 1 Tim. 1. 5. *The end of the commandment is charity out of a pure heart, and a good Conscience, and a faith unfeigned* Heb. 11. 6. *without faith it is impossible to please God.* Our persons must be accepted first, before our actions, and neither the one nor the other will be accepted without faith in Christ, Heb. 11. 4.

A Godly life, and a life of Faith are the same. A life of Faith hath its Original from above, is fetch'd down from Christ, and is maintained and carryed on by a continual supply of fresh influences from him, without whom we can do nothing. If thou wilt live Godly, thou must look to Christ, and lean on Christ, and go to Christ for all thy strength and motion. A Christian is beholding to Christ for every good motion he moves, for every Grace he hath, and for every good duty he doth. Let it be thus with thee, O soul, let thy Faith in Christ be the root from whence all thy actions, and thy strength for action comes.

2. *Let Love be the root of thy Life.* Let thy duties be the works of faith, and labours of love. *The love of Christ constraineth us,* 2 Cor. 5. 14. Christians love Christ, both his person, and holy wayes, and thence 'tis they follow him so fast. They love to be holy, and therefore follow Holiness: they love to pray, and love to hear, and love to labour for Christ, and to watch with Christ, and walk with him, and therefore 'tis they live a Praying, Hearing, Labouring, Watchful life. Love quickens them to duty, and love sweetens every duty. Young man, thou wilt never bear through the hard services, and great severities of a godly life; thou wilt never hold out in that constant care, labour, watchfulness, self-denial, which Religion will put thee upon, unless thy love to Christ do quicken thee on, and sweeten all to thee.

Carnal Professours whatever they do, they do all for fear, or from force or fashion, they would be bad enough, or do little enough, if they did dare, if they were not afraid, or ashamed, or were it not from the influence of some things external upon them. Though thou also must make use of fear, and all manner of Arguments and helps to lead, and press on thy backward heart, yet see to it, that thy Love to Christ be the main spring that sets all thy wheels a going: this will both give vigour, and a sweet relish to all thou doest, and according to this, according to what love there is in thy duties, so will thy acceptance be with God.

2. *Let the word and will of God be the rule of thy life,* Psal. 119. 9. *Wherewithal shall a Young man cleanse his way? By taking heed thereto according to thy word;* this word is a light to his feet, and a lantern to the steps: it sheweth thee what is good, and that good must be done: it sheweth thee what is evil, and that evil is to be avoided: it sheweth thee what good is to be done, and how; what evils are to be eschewed, and how thou maist avoid them.

Young man, do not (as the most of thine age use to do)

be

be unruly, live not according to thy unruly head, or heart according to thy unruly Lusts and Passions; but live by rule, live not by the rule of custome, or by the rule of example, after the course of this World; but let God be thy ruler, and his Law be thy rule. *As many as walk according to this rule, peace shall be on them, and mercy,* Gal. 6. 16. Enquire diligently, what would God have me do? How would God have me live? would God have me live an idle life? would God have me to swear, or to lye, or to covet? Is not this it that the Lord would have me do, to deny all ungodliness and worldly lusts, and to live righteously and soberly, and godly in this present world? Tit. 2. 12. And if this be it that the Lord would have, Go and live accordingly.

3. Let the glorifying, and enjoying of God be the end of thy life, and of all the duties and actions of it. Let this be the scope of thy life, the mark at which thou aimest, that thou maist honour God, and be happy in him. And that thou maist eye and pursue both these in one, let this be the aim and intent of thine heart in thy whole course, *To work out thine own salvation,* Phil. 2. 12. In this one work is included all that thou hast to do or mind. In this thou wilt best glorifie God, and secure his everlasting love to thine own soul.

Therefore upon this set thine eye, and thine heart in all thy wayes: So that if the question be put, wherefore livest thou? wherefore livest thou thus? thus holily, thus humbly, thus watchfully, thus self-deayingly? that thou maist be able to answer, *why, I live thus, that herein I may work out my salvation.* Resolve to set thy self about nothing, nor to allow thy self in any thing concerning which thou art not able to say, *I am herein working out my salvation, I am herein serving the Lord, and endeavouring the saving mine own soul.*

Young man, dost thou live to this end? what goest thou so often to the Ale-house or the Tavern for? Is that to serve

God

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God and save thy soul : what is the intent of thy greediness upon the world , of thy sensual licentious life , of thy scoffing at the strictness of Religion , dost thou all this also for the pleasing of God , and working out thine own salvation ? Canst thou say , when thou art Drinking and Revelling , when thou art Swearing and Lying , or when thou art loitering and playing away thy time , canst thou then say , *Now I am serving God , herein I am working out my Salvation ?* Or when thou art professing the Hypocrite , and formalist , and the matters of Religion deceitfully , out of pride , or ostentation , or so coldly and negligently as thou ordinarily dost , canst thou then say , *I am now praying for my life , hearing for my life ?* will thy pride and thy hypocrisie bring thee to Heaven ? Are these false duties , that have nothing but a lye at the bottome , that are the covert of venery sinners heart , are these they on which thou meanest to adventure thy salvation ?

Young man , if thou wouldst in earnest make this thine indeed , the serving of God , and saving thy soul , and have thine eye , and thine heart much upon it , this would both discover to thee , whether thy way were right or wrong , and also fetch thee off from all thy vain and wicked wayes , and quicken thee on in , and hold thee close to that righteousness , sobriety , and Godliness of life , which is indeed the way to blessedness. Thus much for *General Direction.*

F

CHAP;

CHAP. XII

Containeth particular Directions for the ordering of our lives, and actions according to Godliness.

IN the next place I shall give thee some particular directions.

I. Beware of living in the wilful omission of any known duty. The omission of good maketh us as lyable to vengeance; as the committing of evil. The unprofitable servant, we read, was cast into outer darkness, where nothing but weeping and gnashing of teeth; not for mispending his Talent, but for not improving it to his Masters advantage. *Matth 25. 24, 30.* And *Luk 16. 20, 25.* We read how he was tormented in Hell; not for taking away from Lazarus, but for not relieving him in his wants. And at the day of Judgement the Reprobate are condemned, not for oppressing the poor, but for not feeding them; not for stripping them of their Apparel, but for not cloathing the naked, *Matth. 25. 42, 43.*

And no marvel, considering the omitting of a known duty ariseth from a wicked heart, and from a mind averse from God; and unwilling to his service. Besides, sins of omission are alwayes accompanied with sins of commission: when we cease to do good, immediately we begin to do evil.

Bless not then thy self, O Young man, in thine harmless condition, thinking thou art as good a Christian as the best, because thou art not as bad as the worst, but canst thank God with the Pharisee; thou art neither Adulterer, nor Drunkard, nor Extortioner (it were to be wished that some could say so much) but know, that this is not sufficient. A man may truly say this, *I am not as bad as others*, and yet suffer with them in the same lake of fire. Thy omissions may

may be thy undoing. Yea not only a total omission of all that's good, but an ordinary, and wilful, and allowed omission of any one thing thou knowest to be thy duty.

O how sadly doth this speak to thee, thou halting, and rising soul! many things thou dost, and therein thou comfortest thy self; but are there not many things also which thou knowest thou shouldst do, but wilt not? Thou knowest it is thy duty to pray; to pray in thy Family, in secret in thy Closet, to be constant, to be instant in Prayer, Dost thou so? Thou knowest it to be thy duty to examine thy self, to search thy heart, and try thy ways, that thou mayst know the estate of thy soul, Dost thou this? How seldom dost thou spend any pains this way? It may be thou hast never done it, nor so much as seriously put the question to thy self, *whose Child am I?* or, *how may I know whether I be the Child of God, or the Child of the Devil?* Thou knowest it is thy duty to watch, to watch thine heart, and watch thy tongue, and watch against corruption, and temptation; Dost thou do it? Thou knowest it is thy duty to Sanctify the Sabbath, by forbearing thy Calling, thy Recreations, and Carnal Pleasures, by spending the whole day in the publick, and private exercises of Religion, not allowing thy self in vain, and impertinent talk, or idle, or worldly thoughts; Dost thou so? Thou knowest it is thy duty to do good to others, to their souls, by exhorting, or proving them: to their bodies, by feeding, or cloathing, or otherwise relieving them, Dost thou so? Is there one of all this, nor nothing else which thou allowest thy self in the neglect of? If it be so, how canst thou think thy self sincere?

O Young man, if thou wouldst please God indeed, and have evidence that thou art his, resolve on Universal obedience, and be ready to every good work. Let not Conscience fly upon thee at last, and tell thee, *one thing thou lackest*, one thing thou wouldst not do. Be faithful, study to know thy whole duty, and rest not till thy heart be

willing to follow the Lord in all things whatsoever he commands thee.

II. Live not in the practice of any known sin, For,

1. One sin is a Violation of Gods Law ; as well as man.
Jam. 2. 10. whoſoever ſhall keep the whole Law , and yet offend in one point , is guilty of all. A wilful breach of one part of the Law makes thee guilty of the Violation of the whole Law. The Law of God is a chain of holy precepts ; if one link of a chain is broken , you may ſay , the chain is broken.

2. One ſin allowed , and delighted in , is enough to keep the ſoul out of Heaven. As Adam by eating one forbidden Fruit was caſt out of *Paradise* : So maſt thou out of Heaven for but one ſin , that thou haſt committed , and not repented of.

3. The living and delighting in one ſin doth evidence a rotten and unſound heart. As it is made in Scripture a note of uprightneſs to make Conſcience of every known ſin. So it is made a note of Hypocriſie to ſeem to make Conſcience of the forbearance of ſome ſins , and yet to live and lye in the practice of others. Hereby was *Herods* Hypocriſie diſcovered , who though upon *John Baptiſts* Preaching he reformed much , and did many good things , yet would not part with his beloved *Herodias* , notwithstanding ſhe was his Brothers Wife.

4. One ſin never goeth alone , but is ever accompanied with more For it is the natural effect of ſin (eſpecially being wittingly committed) to make men apter to ſin, *Rom. 6. 19. You have yielded your members ſervants to uncleaneſs , and to iniquity unto iniquity.* God in his juſt judgement oftentimes as a puniſhment for ſome one ſin , leaves men ſo to themſelves , that they break forth into the committing of others.

5. For a man to live and lye impudently in the practice of a known ſin is the dreadfuller in ſight in the world. Better were it for a man to be given up to the Devil , than to the power of one ſinful Luſt. The inceſtuous perſon was delivered up to

Satan, 1 Cor. 5. 5.) but he was restored again, and the
 eter for it. Whereas we seldom read, or hear of any
 who were given up to the Lusts of their own hearts, that
 ever recovered.

O Young man, how doth it then concern thee to with-
 stand every Lust, not to indulge thy self in any sin! but
 especially to keep thy self from *thine own iniquity*, I mean,
thy natures darling sin, to which thou art most propense by
 thy complexion, and constitution, and of all thy Lusts art
 closest to leave. Let not that bear rule in thee as formerly,
 but bend thy greatest force against it. As the King of Syria
 commanded his 32 Captains to fight principally against the
 King of Israel, for full well he knew that the King being once
 slain, the whole Army would soon be discomfited. So if
 thy beloved sin that reigns and rules in thee were once sub-
 dued, thy other sins would soon be vanquished.

What saist thou now, O man, wilt thou hearken to this
 counsel, not to allow thy self in any one sin thou knowest
 to be so? Hast thou hearkened to it? Thou knowest it is a
 sin to lye, and yet dost thou not lye? Thou knowest that
 defrauding, over-reaching, defaming, backbiting, scoffing,
 quarrelling, thou knowest that these are all sins; are
 there none of them which thou allowest in thy self? Thou
 knowest 'tis a sin, unnecessarily to keep company with sin-
 ners, to be the companion of Drunkards, the companion
 of Swearers, and the vile ones of the earth; dost thou keep
 not only from the wayes, but from the company of such?
 Are they no company for thee, who are no friends to God-
 liness? Dost thou know *thine own iniquities*, thy special
 sins, that have greatest power over thee, and thou hast
 greatest pleasure in, and dost thou keep thy self from these?
 Is there not one Lust that thou wouldst have spared to thee?
 God will not spare thee one sin, the Scripture will not al-
 low thee one; and if thou wilt approve thy self to him, let
 not thy Conscience allow thee what God allows thee not,
 and let not thine heart love and entertain and practice it,

whether Conscience allow it or no. If thou wilt be upright, keep thee from all, but especially from thine own iniquity.

III. *If thou hast been overtaken with any sin, and thereby made a wound in thy Conscience, seek an healing Plaister by sound Repentance, and faith in the blood of Christ.* Lye not secure in any known sin into which thou art fallen, but rise speedily again: make up every breach between God and thy soul betimes. What the Apottle saith of *wrath*, Ephes. 4. 26. the same may I say of other sins, *Let not the Sun go down upon them.* Do not presume to sleep one night in any sin unrepented of. It is dangerous sleeping at the brink of hell.

Hast thou fallen into sin? do not say it is but one, or but a little one. 'Tis sin (be it great or little, one or more) 'tis sin, and that's enough to destroy thee for ever, unless thou repent. Go speedily and make up the breach, repent and seek thy pardon, and thy peace.

But what shall I say to you, O rude and wicked Young men, whose whole life is a continued course of iniquity, who have so black a cloud of witnessies to testify against you, who are so sunk, and drown'd in Lust and sensuality, whose hand is never out, but is alwayes engaged in one wickedness or other, whose whole life hath been an Apprenticeship to the Devil. What, O what shall I say to you? Is this a state to take your rest in? Is this a state to laugh and be so merry in? How is it that you are not all upon your knees, or fallen upon your faces? that you are not all in tears, and in tremblings? Do you sit at the Wine, and cheer your selves with strong Drink? Vinegar and Gall, and Wormwood is more proper for you, sorrow and bitterness of soul. What, Friends, do you mean to outdare the Almighty? Do not you fear the wrath of the Lamb? Are you death-proof, and hell-proof? Is the judgement to come but a bugbear? Dare you to meet the Judge of all the earth, and to stand before his Barr with all your loads of guilt upon you?

How

up- How will your courage come down, and your brisk and
own wanton looks be appaled? How will these stout hearts
quake, and these bold spirits of yours shiver and fall, and
hide themselves if it were possible, from that terrour of the
Lord in his dreadful and terrible day?

O how is it that you have no more pitty, no more bowels
for your poor, perishing, dying souls? What will you still
be laying on more Irons, heavier loads? What yet more
Oathes, and Lyes, and Drunkenness, and Whoredoms,
and Obstinacies in them? What will you never leave load-
ing, till your backs be broken, and you be past remedy?
Orepent, repent, and turn to the living God, and he will
yet have mercy on you.

IV. *When through grace thou art recovered, take heed of fal-
ling back again.* A relapse is dangerous in bodily diseases,
much more in spiritual. Christ gave this advice to the Wo-
man taken in Adultery, and forgiven, *Go and sin no more,*
Joh 8. 11. As also to the poor lame man, whom he healed
at the Pool of Bethesda, which he back'd with a strong rea-
son, *Go and sin no more, lest a worse thing come unto thee,* lest
the rod be turned into a Scorpion, Job. 5. 14. Is the unclean
spirit departed from thee? beware that he return not, lest
thou become sevenfold more the Child of Hell in thy latter
end, than thou wert in the beginning. Let thy former
sins, and the smart they have put thee to, be warnings to
thee as long as thou livest. Hast thou repented? Art thou
reformed? Bless God for so great a mercy. Look back up-
on the mire of the pit out of which thou art delivered, and
take heed to thy self, how thou ever comest there again.

CHAP. XIII.

Of moderation in several particulars.

BE moderate in all things, more particularly,

1. In the use of Meats and Drinks.

2. In Sports and Recreations.

3. In the pursuit of worldly wealth, and seeking after riches.

1. *Be moderate in the use of Meats and Drinks.* Feed for the satisfying thy hunger, and strengthening thy body for the service of God, and not merely for the pleasing thy fleshly appetite. I deny not but the Lord sometimes gives us liberty to Eat and Drink, not only for necessity. But wilt thou therefore eat to gluttony, and allow thy self in such intemperance, as will make thee as ready to curse God, as to bless and praise him?

Our Saviour warns his own Disciples, Luk. 21. 34. *Take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenness.* It is observable how he adviseth us to be as watchful against gluttony as drunkenness. Many look upon drunkenness as an heinous sin, but as for gluttony they make no sin of it at all, not considering that a man may offend, and make a Beast of himself by excessive eating, as by excessive drinking. The rich glutton went to Hell, not for any drunkenness that we read of, but for gluttony, Luk. 16. 19.

Therefore, O Young man it concerns thee to be watchful over thy self herein. Let not thy Table be an Altar to thy Belly, lest it become a snare to thine heart. Beware of feeding thy Lust, instead of refreshing thy Body. Eat for service, more than for pleasure, to preserve nature, rather than to pamper the body. And when thou art feeding thy body, forget not to refresh thy soul, by meditating of Gods Goodness and Bounty, and Christs Sweetness, who is the bread of Life.

II. Be

II. *Be moderate in thy Sports and Recreations.* Spend not too much of thy precious time therein. Certainly didst thou but seriously weigh, and consider, how much work lyeth before thee, and how little time remaining for the doing of it, thou wouldst not trifle away so much thereof in vanity and pleasure; but wouldst rather spend the greatest part of that time thou canst spare from thy particular calling, in renewing thy peace with God, in clearing up thine interest in Christ, and making thy Calling and Election sure.

I deny not but Recreations are lawful, and may be used; provided,

1. *That they be such as are not forbidden either by the Law of God, or Law of man.* For the pleasing of our selves in any of those, must needs be displeasing unto God.

2. *That they be used moderately, not spending too much time in them, nor taking too much pains about them;* for thereby you will rather be disabled for the discharge of the duties of your calling, than fitted thereunto, which crosseth the main end of Recreations. The Mowers whet is counted no lett, but rather a furtherance of his work. But if he spend the whole day, or half a day in whetting, he spoils his Sithe, and hinders his work. Now our Recreations ought to be as whetting to the Mower, wherein no more time must be spent than doth conduce to the better fitting us for the duties of our general and particular Calling.

But contrariwise how do the greater part of Young men either accustom themselves to unlawful Recreations, sporting themselves in sin and wickedness; or else abuse their lawful recreations, by lavishing away much of their precious time therein, making a Vocation of their Recreations as if their work were to play, and their pastimes were the very trade to which they had served an Apprenticeship, and idleness were the business of their lives.

Ah Young men, is your peace yet to be made with God? The pardon of your sins yet to be obtained? Your salvation yet to be wrought out? And is the time allotted for these things

things both short and uncertain, and yet do ye squander away in sports and pastimes? Doth your everlasting happiness and misery depend upon your well or ill improving of your time here, and can you so prodigally lavish it out in sensual pleasures and delights? O that men endowed with reason should be so foolish and unwise as to hazard their eternal welfare of their precious souls for a few pleasing vanities, which last but for a moment!

It was the sad expression of *Lyfimachus*, who had lost his Kingdom for one draught of water, *For what a short pleasure have I made my self a bondslave for ever?* Oh the folly and madness that possesseth the hearts of many Young men to throw away their time upon their Lusts and pleasures, as that which is nothing worth, which hereafter, if they had it, they would give a whole World to redeem it, but cannot obtain.

Do you lack *Pass-time*? Sports to pass away the time? Company to pass away the time? Why man, is all thy work done, that thy time now lyes upon thy hands? Look to it, thou maist hereafter begg for an hour, one hour to pray in, one hour to repent in, which now thou meerly triflest, and playest away. O what a precious commodity would time be in Hell? One day of Grace, one day to Repent in, what a joy would it be to the damned souls? but then it would be too late; it's gone, and will not be recalled for ever.

Go, O Young man, to the bed-side of a dying man, and mind him both of his Worldly vanities with which in times past he was delighted; as also of all those duties of piety, and works of righteousness which he hath performed in the whole course of his life. And then ask him in which he doth now take most comfort, and delight; and you shall find that he will be confounded with shame to think of the former, and exceedingly rejoyce with the remembrance of the latter.

III. *Be Moderate in the pursuit of worldly things, in seeking after*

der her riches, that thou maist not be drowned in the cares of them.
 apph. 6. 27. Labour not for the meat which perisheth, but for the
 ing of eat which endureth to everlasting life. Where by Meat our
 out i Saviour meaneth all things which this World affordeth for
 with the use of man: one kind being by a Synecdoche put for all
 d the other kinds. And by *labouring*, he meaneth an inordinate,
 va and immoderate endeavour, after the things of this World.
 For the word in the Greek *ἐργάζεσθαι*, signifieth to endea-
 t his vour after things with the greatest earnestness, pain, and
 bla diligence. So that our Saviour doth not simply forbid the
 and labouring for earthly things, but,

1. The inordinate intention of the mind of him that laboureth,
 as when it is filled with zeal for, and with carking, distrustful
 hey thoughts about these earthly things. Oh the carnal distrust of
 but many Worldlings, who think they shall never have enough
 ne to keep them when they are o'd! which is a sinful anxiety,
 thy however veiled under the appearance of providence against
 ok future necessity, whereby they do but anticipate their cares,
 to and create a needless Distraction to themselves.

2. The manner of labouring; when temporal things are pre-
 rly ferred before spiritual and Heavenly: therefore our Saviour ad-
 ily deth, but labour for the meat which endureth to everlasting life;
 ity that is, chiefly and especially. Look how much more ex-
 ce- cellent the soul is than the body, things eternal than those
 out that are temporal, so much more ought we, both in our
 e- judgements and affections to prefer, and pursue spiritual
 grace, and Heavenly glory, before these temporary trifles.

3. The measure of labouring, when we never think we have
 laid up enough, but are continually and eagerly seeking
 after more, our hungry hearts crying still in our ears, *Gather, Gather, lay up for the dayes to come*. When we cannot be
 content with food convenient, but seek after more than is
 needful both for the present and future maintenance of the
 charge God hath committed to us.

It is observable, that we find not in all the Scripture
 that any Saint was guilty of this sin, of setting his heart up-
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on the World, and seeking immoderately after earthly riches. We read of *Aarons* Idolatry, *Lots* Incest, *Noahs* Drunkenness, *Dauids* Adultery, *Peters* denial of his Master. But where do you read in Scripture of any Saint that was overcome with this sin? It is not to be denyed, but that as the seeds of all sins are in the best of men, so likewise the seeds of this sin: but that any Saint was given up to the power thereof, we do not read. How should this consideration stir you up to a greater watchfulness against the same?

CHAP. XIV.

Sheweth the Danger of bad Company, and the advantage of good Company.

BE careful of thy Company, especially whom thou makest thy bosome and familiar friends; for that is a matter of exceeding great concernment to thy spiritual welfare. This I shall branch into two heads.

1. *Avoid the Society of wicked and Profane persons.*

2. *Desire and embrace the Company of the Godly.*

1. *Avoid the Society of wicked men, which hath been the Bane and Ruine of thousands of Young men.* I do not say that all manner of Society with graceless and Profane persons is sinful and unlawful, and that thou oughts not to come at all into their Company, nor to have any intercourse, and commerce with them in buying, selling and the like. But thy care must be to avoid all intimate Society and Familiarity, yea and all needless and unnecessary conversing with them.

1. For first, *It is exceedingly dangerous without a just warrant, and calling to be much in the company of wicked and profane men*, especially such as are scoffers of Religion, and traducers of good men, who by their loose conversation, and continual railing against Religion, and the professors thereof, will take off thine heart from all love and delight

in Holy, and Religious exercises, and work in thee a distaste, and contempt of the wayes of Godliness.

There is a secret and bewitching power in Prophane company to empoysen and pervert even the best disposition, sin being of a contagious nature, more infectious than the Plague: and the soul much more catching of the Contagion of sin, than the Body of any infectious disease.

Common experience telleth us, how many hopeful Young men, who have blossomed fairly, and brought forth some good fruit, yet by frequenting the company of wicked and lewd persons, have proved very prophane and debauch'd. The *Philosophers* do well observe that all waters both in colour and taste do participate of the nature, and disposition of these grounds through which they pass. In like manner men do participate of the disposition and manners of those, with whom they frequently, and familiarly converse

2. *By an unnecessary conversing with prophane men, thou makest thy self accessary to their sins, even to their Blasphemies, Ribauldry and Prophaneness.* For by thy silence thou givest a secret consent to their wickedness, and so makest them thine own.

4. *Intimate and needles society with the wicked, will make thee lyable to their punishments.*

Therefore St. *John*, as it is Recorded of him, going to the Bath at *Ephesus*, there met *Ebion*, and *Cerintus*, two blasphemous Hereticks, belching out their Blasphemies against Christ: whereupon he made all the haste he could out of their company, fearing some eminent judgement from the Lord to fall upon them. Who was no sooner departed, but presently the house fell down, and destroyed them with their companions.

But it is not only the company of dissolute, scandalous persons, as Drunkards, Swearers, and Scoffers of Religion that I would advise thee to shun; but even persons *meerly civil, dead-hearted, formal professors of Religion*; let not these

these be the companions of thy choice, or thy bosom friends, who being unacquainted with the mysteries of the Gospel, and the power of Godliness, cannot minister any savoury, profitable discourse to their hearers: So that who-soever shall frequently associate himself with such, neglecting the Communion of Saints, he will soon find his zeal for God, and the wayes of Godliness much cooled: his fervency in holy duties much abated: his love to God, and his people much lessened: yea and an universal decay of his Graces insensibly to grow upon him. So that a Christian instead of proceeding forward in Religion, and growing in grace, he will go backward, and find a spiritual decay in himself.

Therefore, O young man, in the choice of friends for thine intimate acquaintance, and familiar converse, seriously think of this.

II. *Desire and embrace the company of the Godly, who may further thee in the way to Heaven, make them thy familiar friends and companions.* The more thou conversest with such, the greater encrease wilt thou find in thy self of knowledge, faith, love, zeal, humility, and other graces. The very presence of a Religious person, much more his gracious speeches, his holy advice, his seasonable reproofs, and his Godly conversation will be a great help to thee in the way to Heaven. There is a certain vertue in the words and behaviour of men endowed with Heavenly wisdom, which, (by the blessing of Gods holy Spirit) doth work effectually on those who are conversant with them, for the enlightning of their minds with the knowledge of God and his truths: for the inflaming their hearts with a love to God, and zeal for his glory.

O Young man, thou canst not imagine what spiritual advantage may be got by conversing with holy gracious persons: especially if thou beest careful to treasure up those Christian experiences thou hearest from them, and what else may make for thy spiritual good. Thus will the communion

munion of Saints be improved to the edification of Saints.

Having done with the *Directions* which concern *your* selves in particular, I now proceed to such which relate to *others*.

CHAP. XV.

Containeth several duties which relate to others.

I. **B**E peaceable towards all. Rem. 12. 18. *If it be possible, as much as lyeth in you, live peaceably with all men.* A peaceable disposition consisteth in these eight things.

1. *In a backwardness to give offence unto others.* A man of a peaceable disposition will forbear all provoking language, and carriage, or whatsoever may stir up others unto wrath.

2. *In an unaptness to take offence when given, well knowing, that it is the sudden taking an offence that doth occasion strife, and contention, rather than the giving it.* As it is the second blow that makes the fray. Many out of their pride think it a point of baseness, ignominy, and disgrace to put up the least wrong. But Solomon saith, Prov. 19. 11. *It is the glory of a man to pass over an offence, taking little notice thereof, and putting the best interpretation on it.*

3. *In a forwardness to be reconciled unto those who have wronged thee.* I have read that there was sometime a Variance between two famous Philosophers, Aristippus, and Æschines; Aristippus at length goeth to Æschines, and seeks for peace and reconciliation, and withal said, *Remember, though I am the Elder, yet I first sought for peace.* True, said Æschines, and for this, *I will ever acknowledge you the worthier man, for I began the strife, but you the peace.*

But, O Young men, how many of you come far short of Aristippus; (though an Heathen Philosopher) in this
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particular, thinking it no disgrace to break the peace, but a disgrace to seek it? Forgetting how *Abraham* humbled himself so far, as to go to *Lot* for peace and reconciliation: the *superiour* to the *inferiour*, though the injury done was on *Lots* part, and not on *Abrahams*.

Surely whosoever will be the Children of *Abraham*, must follow the steps of their Father *Abraham*, and though elder in years, and greater in place, yet go first to their Brother for peace and reconciliation.

4. In a willingness to part with thy right for peace sake. When men stand upon terms of extream right, there peace is usually broken, and contentions are ingendred. The World may count this an effeminate softness, but it is the truest prudence. I deny not, but a man of a peaceable disposition may with a good Conscience seek to recover his own by Law, Provided, that it be not for every small, trifling matter; and without all private revenge, and inward hatred; and after all amicable means and remedies have been used. For the Law is to be used only as Physick for those diseases, which cannot otherwise be cured.

5. In a patient bearing the wrongs and injuries of others done unto thee *Matth. 5. 19.* saith our Saviour, Resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also, &c. which words are not to be understood simply, and literally, but comparatively, as if he had said, Rather than revenge thy self, by rising up against him that hath smitten thee on the right cheek, turn to him the other also, that is, be more ready to receive another wrong, than retaliate the former; rather than thou shouldst revenge thy self of a small injury, be ready to receive a greater.

Neither is this exposition of our Saviour to be applyed only to real blowes, to smiting by the hand, but also by the tongue, to the suffering of reproaches: as if he had said, If a man shall speak disgracefully, and reproachfully of thee, be so far from casting dirt in his face, by reproaching and reviling him again, as rather be ready to receive and bear greater reproaches and disgraces.

6. In a willingness to forgive the wrongs and injuries of others
off ed unto us ; This is made the condition of Gods forgiv-
ing of us. Forgive, and ye shall be forgiven, Luk.6.37. And
if ye forgive not men their trespasses, neither will your Father
forev your trespasses. A dreadful word to all such who are
of implacable spirits, who will revenge their wrongs, but
will not remit them. Wouldst thou not be forgiven? wouldst
thou not that God should revenge upon thee the wrongs
thou hast done him? O tremble; he will certainly do it,
he will not forgive thee unless thou forgive thy Brother.

7. In a readiness to do what good Offices of love and kindness
we can unto those who have wronged us. For which we have
the command of Christ, Matth.5.4. But I say unto you, love
your enemies, bl s them that curse you, do good to them who hate
you. It is not sufficient to speak friendly and peaceably, but
we must shew our peaceable disposition by doing good unto
those who have wronged us. To requite good for good is
civil courtesie: to requite evil for evil is malicious policy: to
requite evil for good is hateful ingratitude: but to requite
good for evil is true Christian Charity, which goeth beyond
all the Heathenish love in the World. This is a lesson hard
to flesh and blood, but the more difficult it is to nature, the
more earnest should be our endeavour, and the more com-
fortable will be our practice.

8. In a forwardness to make peace between others, who are
at variance. This is accounted by many Worldly politicians
a thankless office; because they may incur the displeasure,
and lose the friendship of both parties. But what if thou
shouldst lose the friendship of one or two men, yet by do-
ing thy duty to thy Neighbour, thou shalt gain the favour
of God, which will abundantly recompence the loss of any
mans friendship.

Besides though it should prove a thankless work, yet
there is a blessing promised thereunto, Matth.5.9 Blessed
are the peace-makers, for they shall be called the children of God,
that is, they shall attain to this priviledge and prerogative:

to be the Children of God. So that the glorious rewards which follow this duty, do abundantly recompence the inconveniencies and mischiefs, which sometimes accompany the same.

II *Another duty incumbent on thee which relateth to others, is this, Be affable and courteous unto all, avoiding all morose, and supercilious behaviour.* Religion requires courtesie, as well as piety: good manners together with good Consciences. Many Moral men who have no saving grace, yet herein carry themselves like Christians. What a shame is it then for Christians, who have truth of Grace in them, not to carry themselves like moral men!

This will exceedingly Grace your carriage, and make your company well-come, and acceptable unto all. Yea it will win the hearts of all with whom you have to do, and even knit them unto you. *Dauids Courteous carriage made all the servants of Saul to respect him. Yea it is said, All Israel and Judah loved him, 1 Sam. 18. 16.*

On the other side, *Charitylessnes, Bitternes, Testines, and such other Vices*, which are contrary to this Vertue, alienate mens minds from them, yea and exasperate them against them.

III. *Carry thy self humbly towards all men, thinking better of others, than of thy self.* The truth is, that man who well knoweth himself, knoweth more of himself, of his own weakness and vileness, than he can know of most others; and therefore he may well have a meaner esteem of himself than of others, especially such as are of his rank, and betwixt whom there is not too too palpable a difference. If he have apparently better gifts than others, yet his humble mind will make him think that others may have more true inward Grace, and sincerity, because he knows more of the deceit of his own heart than he can of others.

Humility is so graceful a grace that it makes him who is decked therewith gracious in every mans eye. Whereas none are more disdained than the proud, none are better respected

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spected both by God and man than the humble.

IV. *Be as serviceable to others as thou canst.* As it was the meat and drink of our blessed Saviour to be doing good unto others: So let it be thy meat and drink, even thy chief delight to be doing all the good thou canst. Let not any opportunity of doing good slip out of thy hands, but as the Wise man adviseth, Eccles. 9. 10. *whatsoever thy hand findeth to do, do it with all thy might*, that is, whatsoever ability, or opportunity of service God affordeth unto thee, either in thy general or particular Calling, improve it with all care and diligence: endeavour with thy might to do all the good that possibly thou canst in thy Generation.

And surely it is the greatest honour we are capable of here, to be any way serviceable to God, and his people; and that which will bring much peace and comfort to our souls and consciences.

V. *Be merciful towards such as are in misery*, Luk. 6. 36. This mercifulness, or mercy is such a compassion of the heart, whereby a man is moved to help and succour others in their misery. So that true mercy hath in it two things,

1. *A compassion, or laying to heart the miseries of others.*
2. *An inclination, and readiness to succour and relieve them, according to their misery.* It comprehends affection, and action, the former being the fountain and foundation of the latter; and the latter the stream and demonstration of the former. So that in the compassion of the heart, and in the act of relief, consists the true nature of Mercy.

1. The former we find often pressed in Scripture, as Job. 6. 14. *To him that is afflicted, pity should be shewed to his friend.* Put on therefore, saith the Apostle, Col. 3. 12. *as the Elect of God, holy, and beloved, bowels of mercy.* Which is a metonymical form of speech, often used in holy Scripture, whereby is meant pity, and compassion towards them that are in any misery, or affliction.

If we consider the nearness of conjunction, and communion that one Christian hath with another, we may well

be convinced of the equity of this duty. For we are all Sons of one Father, all members of one body: In respect thereof there should, nay there ought to be such a sympathy and compassion in the members of the *mystical body*, I mean among Christians, as there is in the members of the *natural body*. Now we know that in the natural body, if one member suffer, all the members suffer with it, as the Apostle expresseth, 1 Cor. 12. 26. which place St. Austin in his tenth Tractate on *John* explaining, excellently sheweth the mutual compassion between the members of a natural body, Behold, saith he, the foot treadeth on a thorn, and see how all the members condole it; The back bends it self, the head stoopeth, the tongue complaineth as if it self were prick'd, the eye searcheth it out, the hands do their best to pluck it out, yea every member of the body is compassionately affected with it. And surely such a sympathy and compassion there ought to be amongst Christians, who are all members of one body, whereof Christ Jesus is the head.

II. Thy compassionate heart must have a helping hand. For the nature of true mercy consisteth as well in the act of relief, as in the compassion of the heart. Thou hast not done thy duty in pitying the distressed, unless thou likewise relieve them. As that faith, which is alone without works, doth not justify us: so that pity which is alone without works, doth not justify our faith. In vain therefore dost thou boast of thine inward compassion, unless thou likewise afford thine outward contribution.

For thine encouragement unto this kind of Mercy.

1. Know that outward works of mercy are sweet smelling sacrifices wherewith the Lord is well pleased. These are the oblations which he now requireth. The Altar on which this Sacrifice is to be offered, is the *bark of the poor*. What greater argument can there be to enforce this duty of Charity, than to consider, it is acceptable, and pleasing unto God? For what ingenious Christian would not do that which is acceptable unto God?

2. We are not so much Lords of our Estates, as Stewards, and therefore ought not to appropriate all unto our selves, but to communicate some part thereof to the poor, unto whom something out of our estate doth belong. In which respect the Spirit of God calleth part of the rich mans stock, the poor mans due, Prov. 3. 27. withhold not good from them to whom it is due, when it is in the power of thy hand to do it. So that what St. Paul saith of himself, concerning the Preaching of the Gospel, 1 Cor. 9. 16. Necessity is laid upon me, yea woe is unto me, if I preach not the Gospel. The like should every Christian say of himself in this behalf, Necessity is laid upon me to relieve the poor, and woe be unto me, if I do it not.

3. All profession of Religion, without works of Charity, is but hypocritical. For this is pure Religion, and undefiled before God, to visit the Fatherless and widows in their afflictions, 1 Jam. 1. 27. that is, The comforting and supporting such as are in want and misery, doth evidence the truth of our Religion.

4. Consider the benefits which follow and accompany our works of Charity. For thereby we bring glory to God, adorn our Christian Religion and profession: and not only make glad the hearts of the poor, whom we relieve, but likewise refresh our own souls, in that our works of Charity will evidence as the truth of our Religion, so likewise of our faith; for faith without works is dead: it's not a living, but a dead faith which manifests not its life by working.

Lastly, It is a means for encreasing our store, Prov. 3. 9, 10. Honour the Lord with thy substance, by giving bountifully to the poor, So shall thy barnes be filled with plenty, and thy presses burst out with new wine. And Prov. 11. 24. The more is that scattereth, and yet encreaseth. Intimating that this kind of scattering is the means of increasing, which made the Apostle say in 2 Cor. 9. 6. He that soweth sparingly, shall reap sparingly, but he which soweth bountifully shall reap bountifully. And saith our Saviour, Luk. 6. 38. Give, and it shall be given you, good measure, pressed down, and shaken together.

So that nothing is lost by giving to the poor ; yea it is the surest and safest way of getting. Whereas a covetous keeping back, and withholding from the poor, is the ready way to want and poverty, according to that of the Wise man, Prov.9.24 *There is that withhold th more than is meet, but it tendeth to poverty*, through Gods curse upon their estate for their hard heartedness to the poor : yea how many have lost their soul, as well as their estate, by their over-saving ? How can they hope to find mercy from Christ, who never shewed mercy to Christ in his members ?

Therefore, O Young man, be perswaded for the time to come to be more charitable, knowing it is not so much a mercy to have wherewithall to do good, as to do good with what we have. And let thy giving out be proportionable to what the Lord hath given unto thee. They who are rich in this Worlds goods, ought to be rich in good works ; the greater thy receipts are, the greater ought to be thy returns.

That thou maist be more free, and bountifull in thy Charity, follow the advice which the Apostle giveth to the *Corinthians*, 1 Cor.16.1,2. *Upon the first day of the week* (that is, the Lords day) *let every one of you lay by him in store, as God hath prospered him* : that is, according to the ability wherewith God hath blessed him, let him set apart something for the relief of the poor. By this means thou wilt be more ready and free to give upon any good occasion, having a stock by thee for that very end and purpose.

VI. *Carefully restore what thou hast stollen or unjustly got.* It is very sinful to get things wrongfully, and no less to keep what is wrongfully gotten ; therefore the Law required restitution of stollen and ill-gotten goods, as *Exod.22.1. Lev. 6.2,3, &c.* Restitution is not an arbitrary thing, left to our will to do, or not to do ; but an act of justice, to the performance whereof we are bound by the expresse letter of the Law. Whosoever he be that hath wronged another, either by detaining what he hath borrowed, or by getting

getting by fraud or oppression, ought to make satisfaction, by restoring either the thing it self, or the value and worth of it.

Q. What if the party be not able to make full satisfaction for the wrong he hath done?

A. If he be not in truth able to make full satisfaction, yet he must restore so far as he is able, and his estate will reach: and God will accept the will for the deed, according to that of the Apostle, 2 Cor. 8. 12. *If there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*

2. He must humbly acknowledge the wrong he hath done. If satisfaction cannot be made by *Restitution*, then it must be by *Humiliation*.

3. He must shew himself willing to restore whatsoever he hath unjustly, and fraudulently gotten: and promise satisfaction whensoever God shall enable him thereunto.

Q. What if the Party wronged be dead?

A. Then *Restitution* ought to be made to his Executors, or Administrators, or Heirs: and if they cannot be found, then to the poor, making them his Heirs; and thereby thou wilt turn thy Debt into an Almes, and in shewing thy self just, do a work of mercy.

What thou dost herein let it be done speedily. For thou knowest not what a day may bring forth: thou maist either be taken from thy riches, or thy riches may be taken from thee, and thou thereby be altogether disabled to restore according to thy purpose.

Though for the present thou maist please thy self with thine ill-gotten goods; yet if ever thy Conscience be enlightened and made sensible of the evil of sin, thou wilt find no quiet therein, till thou hast made restitution. *Seneca* tells us of a *Philosopher* at *Athens*, who having bought a pair of Shooes upon trust, and afterwards hearing that the Shoo-maker was dead, flattered himself, for a while, with a conceit that the money due for the Shooes was his own,

own, and that he should never be called upon for the same. But his Conscience being afterwards awakened, he was so terrified with the thought of his injustice, that as one affrighted, he ran with all speed to the mans shop, and finding the door shut, he flung the money in at the Window, saying, *Though the good man be dead, yet the money is due from me.* If an *Heathen* made such Conscience of restoring what was anothers, and not his own; How much more shouldst thou, who art a Christian, make Conscience of restoring whatsoever thou hast stoln, or fraudulently gotten from another. and doth not properly belong unto thee?

Obj. Happily thou wilt say, I am willing to make restitution, but unwilling to have the thing known, because thereby my credit and reputation will be exceedingly blasted.

A. For the preservation of thy Reputation thou maist make choice of some honest, faithful friend, who will deliver the money or goods, and conceal thy name.

Be sure restitution be made one way or other, of thine ill-gotten goods.

1. Because otherwise they will prove a moth to consume the rest of thine estate.

2. It is the only way and means whereby thou canst make recompence and satisfaction for the wrong thou hast done unto thy Neighbour.

Hast thou therefore, O Young man, in the time of thine Apprenticeship been unfaithful to thy Master, and stoln any thing from him or any other? as thou expectest to find mercy from God, and to obtain the pardon of thy sin, resolve forthwith to restore the same; otherwise it will prove not only a moth in thine estate, but the ruine of thy soul. If thou part not speedily with thine ill gotten goods, thy soul is like to go for them. *And what will it profit thee to save thy goods, and lose thy soul?*

CHAP. XVI.

Sheweth the necessity of performing Relative Duties.

VII. **H**AVE special regard to the duties thou owe'st to thy relations, wherein consisteth a great part of a Christians work. If God hath blessed thee with a family, let thy care be that God may be honoured therein, by a constant, conscionable performance of holy and religious duties. *Relative duties* do more demonstrate piety, and true Godliness, than *General duties*. The work of Grace in mens conversations doth appear much in the duties of their relations. If therefore thou profess Godliness, manifest the truth and power of it in performing the duties of thy relations.

Whatsoever men may talk of Godliness, except it appear in a conscionable discharge of the duties of their relations, all their talk, and profession of Religion is to no purpose. Except a Servant be diligent and faithful to his Master, a Child dutiful to his Parent, a Wife loving, and obedient to her Husband, all their profession of Religion is in vain. So unless Masters, Parents, and Husbands be careful and conscionable in the discharge of the duties of their relations, all their talk of Godliness is to no purpose.

Therefore, O Young man, have special regard to thy *relative duties*: if thou be not good therein, thou art not good at all, what shew of goodness soever thou makest. A good man, but a careless master, careless of the souls of his Servants! A good man, but an harsh, unkind husband, these cannot well stand together. Men are really what they are relatively: except thou art relatively good, thou art not really good. Be therefore exactly conscionable in the duties of thy relations. If thou beest a Master, a Governour of a Family, be just and merciful to thy servants, careful

ful for the saving of the 1 souls. If thou beest an Husband, be kind, and loving to thy Wife, let all thy commands be in love, then will they be more cheertully obeyed. If thou beest a Father be careful in the education of thy Children, bringing them up in the nurture and admonition of the Lord: as God hath made them thy Children by natural generation, do thou endeavour to make them his Children by a religious education. Know that relative duties and graces do very much grace religion.

2. What are those special relative duties which are incumbent upon Masters and Governors of Families in reference to those under their charge?

A. 1. *Let your houses be daily perfumed by a Morning and Evening Sacrifice of Prayer and Praise unto God.* Both which were appointed under the Law, *Exod. 29 3 39.* and this shadowed what was to be performed under the Gospel. God renews his mercies to you every Morning, and protect you every night from manifold dangers whereunto you are subject: and can you be so ungrateful and unmindful of him, who is every moment so mindful of you, as not to offer up unto him a Morning and an Evening Sacrifice?

It is observable that *heathenish Families*, and *Pracrell's Families* are joyned together *Jer. 10. 25.* *Pour out thy fury upon the Heathen who know thee not, and upon the families that call not on thy name.* Implying, that those Families differ little from Heathens, in which Prayers are not daily offered up unto God. Let no business then whatsoever occasion the omitting either of Morning, or Evening Prayer. For what business can be of greater importance, than the serving of God, upon whose blessing depends the good and ill success of all our affairs? How can that Master expect a blessing from God upon his daily labours, who omits either Morning or Evening Prayer? For as God is the fountain of all blessing, so Prayer is the Means he hath sanctified for the obtaining of it.

Say not thou art willing to Pray with thy Family, but knowest

knowest not how to express thy self in apt words.

As frequent use in other things maketh men perfect therein : so accustometh thy self to pray alone in thy Closet, and thereby thou wilt be enabled to pray with thy family. Rather than thou shouldst altogether forbear praying in and with thy Family, out of a conceit of thine inability thereunto, I would advise thee for a while to read a Prayer out of a Book, till thou hast a confidence to Pray in thy Family without one.

2. *Let the word of God be frequently read in your Families,* which is not only the foundation of faith, and the well-spring of saving wisdom, but also the ground of Godliness, and the guide of practice, *able to make you wise unto salvation,* 2 Tim. 3. 15. Certainly did you seriously consider the benefit that might redound to your servants by a frequent hearing the word read, you would not but be more frequent therein. Are any of them addicted to drunkenness, lying, or swearing? who knows but upon hearing the threatnings in Gods word denounced against those sins, they may for the time to come abhor and avoid the same? Or are any of thy servants unprofitable, and disobedient unto thee? who knows but upon hearing the duties of servants read out of the word of God, where they are commanded to be obedient to their Masters in all things, and to serve them not with eye-service, as men-pleasers, but as the servants of Christ with singleness of heart, as Ephes. 5. 5. 6. they may become more obedient and profitable unto thee! So that, methinks, for thine own good as well as theirs, thou shouldst cause the word to be frequently read in thy Family.

3. *Set some time a part in every week to Catechise those under thy charge, teaching them the chief Principles of Religion;* than which there is no better means to keep them from the errors of the times. If he be worse than an Infidel who provides not for the bodies of those in his family, what then is he who takes no care of their souls, neglecting to instruct them in the Principles of the Oracles of God?

If thou be a Master of a Family know that God hath committed to thy care the souls of all under thy charge ; and by not instructing them in the Doctrines of Godliness , thou maist be guilty of their everlasting damnation. And will not the fear of soul-murther startle and awaken thee to the performance of thy duty ? I know Masters are apt to reply, that this is the Ministers work , who hath properly *cum an aximatum* , the charge of souls committed to him ; and that if he do not warn all under his charge of their sin and misery, their blood will be required at his hands. But let all Governours of Families know , that they likewise have the charge of the souls of their Children and Servants committed unto them ; and if any of them perish through the neglect of their duty , their blood will be required at their hands. Oh that all Parents and Masters of Families would be more faithful to that trust which God hath committed to them , and hence forward resolve to set upon these duties, and not to neglect them any longer.

4. *Be careful that thy self and family keep the Lords Day holy,* as by resting from all the works of thine ordinary calling ; so by a conscionable performing those holy and religious duties the Lord requireth on his day. This God enjoyneth every Master of a Family in the *fourth Commandment*, *Thou, thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, and all within thy Gates shall keep that day holy.*

Look that as many of thy Family , as can possibly be spared , go with thee to the publick Ordinances. And let it be thy care , that the time before, after, and between the publick Ordinances , be not spent either idly at home in vain and worldly discourses , or in walking abroad , or in needless visiting of friends , and neighbours ; but in praying , repeating of Sermons, reading some part of the Scripture , and of other good books , Catechising thy Family, singing of Psalmes , and in holy Conferences. Thus you will not on'y keep the Sabbath day , as a day of rest , but likewise sanctifie that rest.

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For thine encouragement hereunto, know and consider that thy Godliness depends much upon thy sanctifying the Sabbath-day. As thou art strict or loose in the observation of that day, and the duties thereof, so doth thy Godliness increase, and decrease.

V. As a means and help for the constant performing these Family duties, have special care of the choice of thy Yoke-fellow, that thou marry a virtuous woman, one who is related to Christ, at least one that liketh and approveth the best things. If thy Wife be not a promoter of Godliness in the Family, she will be a hinderer thereof. The Scripture in setting forth the wickedness of Jehoram, renders this as the reason thereof, that he had the daughter of Ahab to wife, 2 Chron. 21. 6. Therefore, O Young man, in seeking after a Wife, it will be thy wisdom,

1. To look more after righteousness than after riches; to enquire more after her piety, than after her Portion: to know rather with what Religion she is endued, than with what estate she is endowed. Alas what is the richest portion, the most exquisite beauty, and the rarest parts, in comparison of a mind enobled with Grace and Vertue?

A Wife, as well as an Husband is the greatest outward comfort or cross in the World: So that to err once in the choice of a Wife, is in a manner to be undone for ever. Therefore, O Young man, be sure thou seek unto God by Prayer for his direction and assistance in this great work, upon which much of thy future happiness, or misery doth depend.

2. Next to Piety, Prudence and discretion is to be looked at in a wife. For wisdom exceeds folly as much as light exceeds darkness, Eccles. 2. 13. And indeed what is beauty without discretion, but as a Jewel of gold in a Swines snout, Prov. 11. 22. And Solomon by way of commendation setteth forth a prudent Wife to be a special gift, and principal blessing of God, such as excelleth all other temporal blessings whatsoever.

3. Mar-

3. *Marriage-affection requires some external amiableness, that she be a pleasing person, in whom thou maist delight. Though (as the Wiseman speaketh, Prov 31. 30.) favour be deceitful, and beauty vain; because they are subject many wayes to decay, and vanish away; yet favour and beauty may serve for the rooting, and setting of affection at the first.*

4. *In regard that marriage is the foundation of a Family and Posterity, a Portion is not to be contemned, though not chiefly to be desired. Therefor in seeking a Wife, let not wealth and riches be chiefly in thine eye, as if thou wert going about a purchase, and wert to Wed not the Woman, but her Wealth: but look more to her inward goodness, than to her worldly goods.*

Lastly, For a Conclusion of the whole, In the careful observation of all these directions; Give diligence to make thy Calling and Election sure. It will not suffice me to press thee to do something, that so thou maist have hope; I would perswade thee to thy whole duty, that so thou maist have assurance that it shall be well with thee.

Young man, thou art going forth into the World, how thou maist prosper in it notwithstanding all thy skill and care, God only knows. Who can tell what crosses thou maist meet with in thy very entrance, that may dash all thy hopes? And if thou hast never so fair and hopeful a beginning, yet who knows what may be thy lot before the end of thy day? why now wouldst thou get above all casualties and crosses, and at once be a conquerer of all the World? Wouldst thou have thy quiet and contentment out of the reach of winds and storms? and be able to live cheerfully in every condition? make Heaven sure and 'tis done. Thou maist then hoyste up thy Sails, commit thy self to the Wind and Seas, make on thy Voyage, and never be appall'd at the storms on the way: whneft thou hast this assurance thou shalt come safe to Harbour, and not an hair of thy head perish.

Thus have you, dear youths, the desires and breathings
of

The Young Man's Guide.

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of my soul after your happiness here and blessedness hereafter, expressed in some useful directions suitable to your present state and condition, shewing you how to deport and carry your selves both in your general, and particular calling so, that you may please God in all things here, and live with him in everlasting blessedness. Now my hearty request to you is, that you will not content your selves with a bare reading of them, but resolve, with the assistance of Gods grace, to enter upon the real practice of them. And oh that the Lord, who alone teacheth to profit, would please so to set them home upon your hearts, that they may tend to your spiritual good here, and eternal salvation hereafter.

O Young men you are now flowers in the bloom, you are those *first-fruits* which should be offered to the Lord. Oh that now you would consecrate your selves unto God, and his Service: oh that while you are Young, you would with *Isaac* give your selves to Prayer and Meditation: and with *Samuel* serve the Lord from your youths: and with *Obadiab* fear the Lord from your youths: and with young *Josiah*, do that which is right in the sight of the Lord: Oh that you would set these mens lives as Copies for your imitation, giving up your selves intirely, and unfeignedly to the Lord in a truly gracious life.

O Young men, you are now in your preparations for Eternity, and therefore had need to be very watchful over your selves, *to see that you walk circumspectly, not as fools but as wise, redeeming the time, because the dayes are evil.* Ephes. 5. 15. Little do you consider how much dependeth upon this moment of time, which God for the present is pleased to vouchsafe unto you, even no less than the whole weight of Eternity. Upon your well, or ill-improving of your time, and talents here, depends your everlasting condition, that estate which is to be for ever and ever. Oh what folly, and madness then must it needs be in you, to suffer your Lusts, or wicked companions to Steal away this Jewel,

Jeſel, your precious time, which is more worth than all the World. Oh that for the future you would ſo live every day, as thoſe that live for Eternity. It is ſadly evident that too many loſing their firſt and tender years, in concluſion loſe their ſouls alſo.

O Dear Youths, Behold the armes of free grace are yet open to embrace you, if now you will abandon your youthful Luſts, and cordially turn unto God, who is willing to forgive, yea willing to forget all former miſcarriages, upon the reforming your lives; *Turn ye, turn ye therefore from your evil wayes, for why will ye dye?* Ezek 33 11.

In this ſmall Treatiſe, I have ſet before you life and death, Heaven and Hell, happineſs and miſery. Know aſſuredly that as you chooſe now, ſo ſhall you ſpeed hereafter. Oh then for the Lord Chriſt's ſake, and for the ſake of your poor ſouls, chooſe that good part which ſhall never be taken from you: walk in the path which leadeth to life, and happineſs, that you may not periſh, and be tormented with the Devils in hell-fire to all Eternity.

And now my friend, I bid thee farewell. Take theſe words along with thee, let them ever be before thine eyes, and upon thine heart, and then go on thy way. Good counſel be with thee, that thou maiſt guide thine affairs with diſcretion: and good ſucceſs be upon thee, that thou maiſt eat the fruit of thy good doings. I wiſh firſt that thy ſoul may proſper, and then I alſo wiſh that thy body may proſper, and thy family may proſper, and thy eſtate may proſper, as thy ſoul proſpereth.

The Lord be with thee, in all that thou ſetteſt thine hand unto. The Almighty bleſs thee; let his bleſſing be upon thy labours, let his bleſſing be upon all thy ſubſtance: let him help thee in thy work, and increaſe thy ſtore: let his Sun ſhine upon thy Tabernacle, and let the light of his Countenance make glad thine heart: let him guide thee with his eye, hold thee in his hands, carry thee in his boſome, till he hath lodged thee ſafe in the everlaſting Reſt. *Amen.*

F I N I S.

